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AMERICA'S SOWING TO THE WIND

SAMUEL W. GRAFFLIN

Among the many symptoms of the "complication of diseases" from which America is so acutely suffering today none is more pronounced, easily identified and clearly traceable than the series of race riots, mob demonstrations and unfortunate labor upheavals which have characterized the post-armistice period through which we are passing.

Somewhere over in the Book of Proverbs there is a very clear statement to the effect that:

"As the bird by wandering, as the swallow by flying,

So the curse causeless cometh not."

History testifies to, and every discovery of science confirms, this profound statement of the "Wise Man." Things do not "just happen."

Then what is back of these three phases of our national distemper?

The Negro Problem.

Take the matter of the clashes between the white and black citizens of Washington, Chicago and other less noted cities. Who is responsible? Why were and are these collisions inevitable?

Back in 1620 some Dutch traders fastened Negro slavery upon the American Colonies and the evil thing grew until it became a disrupting issue that finally resulted in the greatest of civil wars and the black man became free.

But nothing that America ever did to the black man as a slave compared to the wrongs which she did to him as a "freedman." During his years of bondage he was forbidden to read or write or to aspire to any position except that of a worthy servant, but immediately upon his liberation we thrust into his hand that thing for which the most highly civilized people in the world had fought for fifty centuries, and filled his ears with the foolish lie that he was the white man's equal in all things political and might at once aspire to any office or position in the land.

To make matters worse, he was at once brought into sharp conflict with his erstwhile owner, frequently given office and power in the community in which he had lived as a slave, with the result that lacking any background of education, self-control or political preparation, he did what any other freedman would have done, he went power-mad.

The generation between serfdom and self-control is always the generation of the unfit. The Jehovah of the Hebrews slew his generation of the unfit in the Wilderness, and Amer-

ica attempted that which God failed to accomplish, namely, to build a strong citizen out of ex-serfs. At the bottom of the disorder across the seas and in most of the labor troubles in this country lies this fundamental mistake of believing that just and sane control can be exercised by men who by reason of their birth and training belong to this Generation of The Unfit. One of America's prominent ex-anarchists has clearly set this forth by stating in substance that "while the rule of the proletariat is desirable, they are at present unfit by reason of their lack of education and training to rule." He might have added that the education and training which he deems so desirable will not only fit them for control, but always will it have the effect of raising them above "the proletariat."

One of the first migrations of the black man was to Washington, the citadel of his political sponsors; the result being that to avoid absolute Negro domination the citizens of the District of Columbia had to disfranchise themselves. The political parties were equally guilty, for time and again have Democratic Presidents appointed Negroes to political positions, thus making the entire community restive.

But we did a worse thing to "Our Brother in Black" than to make him the pawn of politics. We thrust an education upon him and a literature in which the heroine had "flaxen hair and ruby lips, eyes deeply, darkly, beautifully blue," and when he turned to look at the ample Negress at his side he said, "Dat ain't no heroine," and he left, whenever he could, the finest thing in all the Negro world—its womanhood. Frederick Douglas, his greatest orator, and Jack Johnson and George Dixon, his greatest pugilists, as soon as they got money married white women. Even Booker T. Washington's first wife was so near white that her schoolmates did not know that she was a Negress. These men are heroes to this race.

Having given him a political position for which he was wholly unprepared and having fastened an Anglo-Saxon literature upon a Negro mind, we woke up one morning to find this man who might have meant so much to America and to his kinsmen across the seas, our greatest internal problem.

We have sinned against him from the beginning and having "sown the wind," we shall, of course, "reap the whirlwind."

Not until we have a real 'heart to heart'

talk with our "Brother in Black," (the same talk that we would have if we were sitting together at the feet of the Master), setting him fairly right as to what constitutes his "equality" in things political and social, and demanding of his leaders that they provide him with a body of race ideals—Negro race ideals, shall we get away from the consequences of our sin against the man who had the right to expect better things from us.

When a certain Southern minister came North some years ago his Negro sexton was deeply insulted because the "new preacher" called him "Johnson," and refused to meet him socially, but when that minister left for larger fields a few years later, "Johnson" came around to bid him an affectionate farewell, saying, "You calls me 'Johnson' and treats me like a man; they calls me 'Mr. Johnson' and treats me like a nigger."

That has been our sin against this real man. We have not treated him fairly, not given him the right "key," not the proper "directions," and if we find him in the "wrong church and the wrong pew," it is our fault.

When we give him that fair treatment which we would accord to any other man as socially distinct and as politically unprepared; when we show him the spirit of brotherhood, as we should to one with whom we shall "fellowship" in Heaven; when we act as we would if Jesus were here; then and not until then will our antagonism cease.

Immigration Problems.

If our unwise, selfish and un-Christian treatment of the Negro is responsible for the race problem in our cities (and the whole race problem is largely a matter of the cities), what has been our "sowing" with reference to the foreigners who have crowded to our country during these last five decades? Have we not done in their case just that which has called down such awful consequences in the case of the black man? When they came to us was it not largely through the alluring promises of the transportation companies that wanted their passage money? Who welcomed them? Was it not the exploiter of unskilled labor and the political heeler? Who took them down in droves to be "naturalized," was it not this same "boss?" Did not some political figure-head of a "judge" connive at this prostitution of the franchise?

Now our land is full of "aliens" who have no conception of America and the great ideals that sent our forbears across the seas to found this sanctuary for the oppressed or aspiring. At first we called them "Mr." and treated them like a "Wop;" and now we have left off calling them anything and only "read about them in the papers;" God help us!

When they "see red" and run mad we ask, "Cannot the police control 'the foreign element' so that our streets may be safe?" **No!** The police cannot control the "foreign element." A man does what he does because he is what he is. To change what he does you must change what he is. And—**nothing will do this but the grace of God!** A lot of the 'Grace of God' they have seen in us, now haven't they?

Not until we have our "heart to heart" talk with this man who came to our shores to "line his pockets and beat it back 'home,' setting

him right as to what America really stands for, assuring him that we care more for his body and soul than for what we can get out of him, and proving it by giving him decent living quarters and a square deal in all our contracts with him; then only will he accept our ideals, our viewpoint and our Christ.

There is no menace of the mob from the foreign-born man who has caught the spirit of America from real Americans. Washington, Lincoln and Roosevelt are always "given a hand" when their faces appear upon the screen. To the man who has come to our shores seeking better conditions of life and property we must all be Washingtons and Lincolns and Roosevelts—yes, more, we must be Christians.

When he sees in us "the real thing" he will want to be "just like that."

Labor Problem.

There is another phase of unrest that bodes little good for anybody in this "fair land," and that is the entire dissatisfaction on the part of organized labor. Strikes, walkouts, riots, and whatnot, claim the front pages of our dailies, and employer and employee seem to answer to the slang phrase, "I don't know where I'm going but I'm on my way."

The real trouble in both of these camps is **ignorance**. The employer sits down with a "balance sheet" before him; the employee stands holding a "pay envelope." The sad part about it is that you can't learn anything about the relations of Capital and Labor from balance sheets and pay envelopes. All that they say is "**more**," and Bolshevism is nothing but "**more-ism**," so that an employer who can only see a balance sheet is just as much a Bolshevik as an employee who can only see a pay envelope.

The trouble is that too many of the large employers of labor were laborers themselves just a few years ago. Wealth has come, but that broad knowledge of economics, without which no man can grasp the underlying principles which govern the mercantile and industrial world or see, beyond the symptoms, the disease which is their cause, they neither possess nor feel the need of.

To add to the difficulty of the situation in many of the industries the officers and executives do not understand a word of the language of the employees. All that the employee knows of "The Boss" is through a driving foreman of his own race or through an occasional glimpse of a limousine as it bears him to or from the office. Wherever the officers come in direct contact with the employees labor troubles are infrequent or entirely absent.

Just recently at a great and nationally known plant in New Jersey, we heard the president address a large meeting of employees as "my fellow workers," and were not at all surprised to learn of cordial relations, successful business, good wages and general amity. That way lies the answer and only that way. "Fellow workers" who feel themselves such seldom "scrap."

The Remedies.

There is no insuperable obstacle in the way to a right solution of this threefold problem. There is only one cure for ignorance and that is education, and there are just three sources

of education at the disposal of the factors in the "Great Unrest."

Public Schools.

The first of these is the public school. The one great hope for the future of every class and creed in America is the public school, if that school be kept **American**.

Just recently, in one of our great seaboard cities there was a call for twenty teachers of English for the high schools. Only seventeen applicants appeared, and **every one of them was born in Russia and of a single race**. One look at Russia and the part taken by this same race in her degradation, may at least give us cause for sober thought.

The first Americans brought their ideals with them. America was born across the seas and in the hearts of aspiring men and women willing to suffer the pangs of parturition in order that they might enjoy a new birth of Freedom: freedom from everything that would enthrall mind or conscience or "government by the will of the majority." They fed and fostered these great ideals in the church and the schoolhouse. The public school became the agent of a pure Democracy that has blessed the world until this very hour. God pity us if we permit a few paltry dollars to stand between us and the having of the best of real American teachers to train in ways of national righteousness and fundamental truth the youth of today and tomorrow, whether born here or abroad. **I would permit no man or woman to hold a license to teach who was not a loyal citizen who believed in God and in Democracy.**

Educating Employers and Employees.

The second source of the education necessary to a successful achievement of the best things for America lies wholly within the realm of industry. We must **educate our employers and employees**. A few agencies like the Y. M. C. A. and some of the schools of efficiency have undertaken to set the matter squarely before the heads of industry and have placed themselves at the disposal of all who honestly seek to **"know the truth that the truth may set them free."** The employer who flouts these overtures of assistance is not only foolish but is "riding to a fall," for these men are seeking to serve all men, employer and employee alike, and they have the facts and figures, the methods and programs and the "good will" to "put over" a successful solution of the whole series of questions and difficulties involved.

The employer is not the only one who needs education. A significant idea is bound up with that character in "The House of Bondage," the brewery wagon driver whose library consisted of a single volume, "Das Kapital," by Karl Marx. There are too many one-volume students in both camps. The public school, the trade union and the employer must unite with the church to see that the man who works with his hands is well-informed as to the language, history, traditions and ideals of the land in which he lives, and especially concerning the technique and economics of his particular craft.

The Church.

There is just one other source of constructive education that must and can measure up to the high challenge of the hour, and that is the Church. Shall she who has the only answer to the world's great cry, the only solution of

its many problems and the only dynamic that will furnish unselfish service in the face of criticism and opposition, fail because she is not willing to adapt herself to the needs and programs of this present crisis?

I am tired of hearing that "the church has no hold on the workingman." Certainly not—**Why?** Because the workingman, at least in the East, is not English-speaking or Christian or even religious. Of course, there are a few exceptions, but he will tell you that this is so. Not long ago we needed a painter, and as a Christian citizen we called up every Protestant minister in our town of over twenty thousand inhabitants and saw the most prominent Catholic laymen we knew, asking them concerning the painters of their particular church. Not one knew of a painter in his congregation. Some time later we heard of a meeting of some two hundred painters "in a poolroom on Sunday night," and only one Protestant layman had the vision to go to that meeting. His report was discouraging.

Let us be honest with ourselves for just a few minutes. When that Y. M. C. A. secretary called you up, Mr. Preacher or Christian Layman, to ask that you "go every week, thoroughly prepared, to a certain industrial plant, to give a strong, manly 'Inspirational Address' to a body of fifty or a hundred really worth-while fellows;" did you not tell him that you were "too busy," and wasn't that a lie?

And that "Prayer Meeting" or "Mid-Week Service," with from three to seven men and fifteen to twenty women present; all "saints"—how about that? Suppose you sent that group out to "bring to the next service some workingman or his tired wife;" and suppose you served tea and cakes and spent some money on some special music and then gave a twenty minute talk on "The Social Principles of Jesus"? Would the meeting grow? It would; and what is more, "the Old Ship of Zion" would lose a few choice "barnacles," and what is more worth-while, some of the folks who "haven't been to prayer meeting in an age" would come out—"because there was something doing."

There was a Great Teacher who lived some time ago and who did strange and disorderly things like the above who said: **"I came not to call the righteous but sinners to repentance."** Brethren—the Holy Spirit broke up the first big prayer meeting of Christendom and sent the participants out to do some street-preaching and missionary work.

The Church of Christ will reach the workingman and find in him an ally and attendant when she holds her "three services a week" as "Preparatory Meetings" for her real work; namely, to "Go into all the world and preach the Gospel to every creature."

Just a word by way of "summing up." America has been 'sowing the wind' for more than half a century; now she is "reaping the whirlwind." Shall she go on repeating her terrible blunders until God sends some Nebuchadnezzar to bear us away into another Babylonian captivity or will she measure up by insisting that every man or woman who comes to her shores shall, before embarkation, declare an honest intention to observe our laws and customs as a Christian nation, to learn our language and to

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uphold our ideals and traditions? Will the "Men of Industry," whether they work with hand or head, consent to a thorough education in all those things fundamental to industrial progress and amity? And will the Church of Christ cease her complaining and go forth with her all-sufficient message, "Not to be ministered unto but to minister" through a program that only uses the "Saints" as "Servants" "unto the least of these?" If we do these things, keeping our laws sacred and our language pure; keeping the channels of industry clear of ignorance and avarice; proclaiming through a Prophetic Church a Gospel of holiness and brotherhood through Jesus Christ and insisting on national righteousness with a Sabbath, and a safe highway for the feet of our youth, we shall have nought to fear.

"Five Striking Claims of Jesus Christ," by O. L. Markman.
"The True Light of the World."
"The Door to the Kingdom."
"The Way to Truth and Life."
"The Shepherd of Love."
"The Bread That Stays Heart Hunger."
Sermons on "The New Order of Life Jesus Came to Establish," by Prof. R. C. Brooks, Pacific School of Religion, Berkeley, California.
"The New Order:"
"The Ideal of It."—Matt. 5:3-2.
"The Responsibility of it."—Matt. 5:3-16.
"The Law of It."—Matt. 5:17-48.
"Principles to Guide in Religious Activity."—Matt. 6:1-18.
"The Single Aim of It."—Matt. 6:19-34.

The Preacher's Prayer

Dear Lord: Thank you for all your many blessings all my years, and for giving me for you and your kingdom all our boys and girls. Bless all our people and all people who name thy name everywhere. And be with my brother ministers and help us all to build up thy kingdom in this place.

Give us this day our daily bread. Help me to squeeze my unpaid salary out of these careless and thoughtless people. They mean well O Lord, but they forget that if we preachers don't eat we can't work. But don't mind me, dear Lord, what makes me suffer is to see the wife and children lacking for food. And if that dear girl who married me and has helped make me twice as useful to you as I would have been—if she'd married some one else she could have clothes befitting her. Please help, so another birthday don't go by without her having some kind of a new dress.

And give the boys and girls courage to stay in school with their patched and darned clothes, for if they are to serve thee well they need an education.

You sent the quail to the Israelites in your displeasure. And we want you to be pleased with us if we never eat another beefsteak.

You know how we've had nothing but mush and milk for supper for many days and Little Bill gulps when I ask a blessing over it.

But I would rather eat mush and milk in thy parsonage than eat beefsteak in the tents of wickedness. But the children, they don't understand. If I could give the wife and children a few of the comforts of life by being led out and shot—well, you know me, Lord.

Bless all the councils and committee meetings of our dear church. These are great days for thy kingdom, Lord.

Almost every month our great men and secretaries, are making surveys for the spread of thy kingdom, and devising plans how to make us ministers more useful to thee and thy kingdom.

Hundreds and hundreds of our great leaders are lying awake nights thinking up new things for us to do, and new ways of doing the old things. Keep these men in health. Keep them from getting dyspepsia, and from hotel fires

and railway accidents, that their usefulness be not impaired.

Give great wisdom to these men who are figuring on how much money it will take to bring in thy kingdom. For if it goes into the billions, I won't be here to see it. I'd rather dig dirt than ask old Deacon Strong for another penny. And they all act, when they give a dollar, as if they were giving it to me. When I bury these people I am supposed to tell how generous and kind they were. Change these people Lord, so I won't choke when I preach their funeral sermons. And you know Lord of all the money we've raised on these million movements, I haven't had a buffalo nickel. Keep me from being covetous and make me strong enough to keep me from being covetous—but when I think of what a little of this money we raise, would do for the family—O God, I'm weak and sinful.

And Lord, if you need to raise up any more great movements to bring in thy kingdom, won't you make them self-oiling? These promoters of these great enterprises say the earth is yours and the cattle on a thousand hills are yours. Please stir them to round up some these cattle to brand them. I've chased them until they bellow and run when they see me a mile away.

And Lord, won't you put it into the hearts of these great men who are planning great things for us to do, to do some of these things themselves to show us how. If these men would only try out in their own churches getting the classes and the masses together, making labor and capital drink from the same cup, it would encourage us.

Then we might have something clear to follow and if it wouldn't be too much for us to ask, would you mind putting one of these great men in a place like ours—except the mush and milk and hardships, and let him try the things he thinks up for us to do.

Give us strength to stagger under the load that has already been laid on our shoulder, and give us faith and fortitude to take on the greater loads, that these men are planning for us. Amen.

And the daily Scripture lesson for this poor brother was from Matt 23:1—13 and Gal. 6:2.

What Less Than Living Wages Does to Ministers and Families

How Can Burdened Men Sound the Charge Against the Enemies of Right?
How the "One-Man Church" Man Muzzles Preachers

Following is some human documentary evidence of the suffering and distraction caused by niggardly salaries paid to preachers by congregations who are well able to pay a living wage:

No. 1 is a Congregational minister in a successful community, church 125 members, a dozen being added this year. The salary is \$550, which has been stationary for five years, and we don't know how much longer. The pastor renders community service in addition to his church work. Each member is paying for the minister's salary a little over a cent a day. The church treasurer pays promptly.

The table is light, but the worst is that the wife has to stand the stares and comments of members and town folks because she has no decent clothes and not even one dollar can be spent for a holiday. She is therefore practically imprisoned.

If these church members could average 2c a day or 15c a week, it would let this woman out of jail and allow her to meet the requirements of public opinion that all women shall be decently dressed.

No. 2 is a Methodist pastor, 200 members, 33 new ones this year. These members pay less than a cent a day, promising \$700 a year, but paying it when they get ready. During the past five years this salary was increased from \$500 to \$700, but living expenses have increased \$500. There are four in family, one girl being in college. The pastor is in debt. He looks after neglected people of the town, helps them, marries and buries them. The result is clothing that is not decent, and if something is not done daughter will have to quit college, and boy quit school, to help earn enough to feed and clothe this family.

These western congregations are poor, you say. So! One man worth \$40,000 pays \$27.50 a year, and another with a \$20,000 farm pays \$6.50 a year. If the mildew or the grasshoppers don't get that man's crops then it would seem as if the Lord had quit keeping books. His sun shines on the just and the unjust, but it ought to shine so hard on the farm of this old skin-flint that it would burn everything up. Now let some church secretary say "duplication of churches" is the cause. Well! this brother serves the only church there is in each of two towns.

No. 3. Here is a Disciple brother from a prosperous Indiana town. Church has membership of 150, having been increased by twelve. His salary is \$760 and is paid promptly. He is in debt \$300, and thinks he could get along with an increase of \$140, but it should be \$240 at least. He does extra outside work in order to keep his family fed and dressed properly. There are two churches in the town.

No. 4. Here is a Methodist South pastor, in Arkansas, with an \$800 salary, paid irregularly. He has college-debts of \$1,100. The Lord called him from a business where he was making \$1500 a year five years ago, and he has been

in school and college since. He is a scout master and does good community work. If he had stuck to his business he could have gotten married several years ago. He has waited, but now he wants to get married and needs \$300 more a year to keep a wife and reduce that college debt. She must be a brave girl to face that future, and this young fellow is going to get his increase.

No. 5. Here is a Methodist pastor in a prosperous New York farming town. (I am going to turn this over to the Rural New Yorker, my favorite farm paper.) His church has 115 members and pays \$800 a year, holding \$150 of it back until conference time. He is in debt \$550; there are four in family and he needs \$200 increase. There is only one other church in that community. His difficulties are worry over debt, cannot afford to visit father and mother, lack of respectable clothes for wife and children. Have to deny themselves of books, papers and music. Last year he received \$700, and living expenses were \$750.

No. 6. Here is a church of 350 members, the pastor having added 101 new members, Methodist, Texas. Salary is \$900, and four in family. Pastor has \$400 debts and needs an increase of \$300. Expenses have doubled in past three years. The pinching required to educate the children amounts to a tragedy sometimes.

No. 7. In a Pennsylvania mining town; there are two churches, a Catholic and a Methodist, the latter with 126 members. Church pays \$900 and Board \$100, paid promptly. Pastor is in debt \$300 and needs an increase of \$200; there are three in family. The salary in this church is the same as it was five years ago, and expenses have increased 50 per cent. His wife and daughter suffer from lack of necessary clothing. They were unable to take a vacation or visit the old home this summer. As for entertainment or new books, they are out of the question.

No. 8. Here is a colored Methodist pastor in Louisiana. Salary for five years has been \$500 a year. But pickanninies, God bless them, are a surer crop down there than cotton, and five of them came along. This colored pastor speaks highly of the kindness and nominal charge made by white physician for a serious surgical operation. Everyone in family had "flu" or pneumonia. He increased membership of one church from 70 to 142. Do you know how this affects the race difficulty? It wipes it out. He has to labor to make both ends meet. He was promised \$790, but is having harder time to get it than his \$510, and that was hard enough. But he says of the children—"but I made a garden and feed them on vegetables." I would like to drop one of my White Wyandotte pullets down the chimney. Bet there would be more fun than when the Israelites got their "quall on manna."

No. 9. Here is a Vermont Congregationalist pastor, in a town where the only other church is Catholic. Church has 70 members, an increase of 4 last year. They increased salary

last spring \$100, but \$200 more is needed to take care of the 40 per cent increase in living expenses. Pastor is on school board, and does a great deal for the community. There are five in this family. Some of these old Vermonters have granite hearts. But you can warm granite if you put it on a polishing machine.

No. 10. Here is a beautiful little New York town, which boasts that there is not a family in town in need (except the preacher's family, and they have meat on the table about once in three months). I was under the impression that the Indians had moved out of this state, but an Indian wouldn't treat his enemy as mean as this pastor has been treated. On the face of it his salary of \$1,000 is not so bad, but there are eight in the family. Four years ago he gave up a salary of \$1500, and \$2000 promised for next year, and \$50 a week allowed for traveling expenses. He has had to give up his \$6,000 life insurance. He was supposed to get \$1250 at this church, but it is a one-man church—a one-man town, in fact; and a Methodist layman had the board make the salary \$1,000 with a bonus to be paid at the end of the year. This bonus was to be the bait to get the pastor to eat out of this reprobate's hand. If he did, he'd get it, if he didn't—nothing doing. This man is a delegate to the lay conference—elected by his employes on the board. How would you like to sit next to him in this conference? Isn't it reasonable to suppose that men like him who have muzzled many a fine fellow "who has endured for his family's sake," and who have made a hell on earth for those they couldn't muzzle—isn't it reasonable to suppose that the Lord isn't going to turn him loose among those he has persecuted, when the goats are divided from the sheep. If some of them don't spend their eternal days chewing posters off the Gehenna bill-boards, then there is something wrong. This is providing that they don't get converted at conference. But let the preacher tell his own story:

A rocky road from traveling man to minister. (This knight of the road has done a lot of good, and fought the good fight on the way. More power to him and confusion to those who are trying to drive him from the ministry to the road again!)

* * *

After having traveled ten years as a commercial man, I heard the call of God. I quit a \$1500 salary and \$50 a week traveling expenses four years ago, although I was promised \$2,000 the next year. I was carrying \$6,000 old line life insurance, and was doing well. The District Superintendent wrote me at my hotel that he had a fine place for me to begin, salary \$1,000. I prayed over the matter, went to the office and resigned. My little family of three then, were living in a neat little home down on the Hudson.

When I arrived at my appointment, to my surprise, I found that the "fine house" had been an old barn of a place, and even that had burned down with most of the belongings of my predecessor. It had been located near a four-corners, two miles from the railroad, near an old black-smith shop, and what masqueraded as a grocery store, but was really a

cnamber of horrors." I'll not describe my thoughts of the place and of the veracity of my district superintendent. I prayed, "Father, forgive them, for they know not what they do." I was forced to give up my insurance, the salary being \$600 instead of \$1,000. I located my family in the town and walked the two miles to my appointment, for all meetings, rain or shine.

The second year I was called to * * * salary \$900, no parsonage; started a fine community program, planning to spend all told about \$13,000, including the building of a fine parsonage. Got plans all completed, money secured or pledged, when I ran head on to a German district superintendent, the previous superintendent having died. The German diverted Children's Day offering, arbitrarily reduced my benevolences, and told my board at the first meeting that if I did not do right by them, to let him know and he would remove me in the middle of the year. I was a stranger to both superintendent and people.

My predecessor was a converted Catholic, who had given a series of eight sermons on Catholicism. I was well advised as to the Catholic ramifications from first-hand knowledge, and began where my predecessor left off. Salamanca was the home of the largest mail order whiskey house in the world. It was a tough place for an amateur. No other preacher in town would join me in making an open fight on the 40 hell-holes in that otherwise beautiful city of 10,000. I sent for Hon. Abner Brown, New York state attorney for the Anti-Saloon League. He came and we helped set the ball rolling. It never stopped until we drove that gang to cover. As a member of the City Chautauqua Committee I induced them to secure Elmer L. Williams, "the fighting parson of Chicago," to come there.

Two of my official board were friends of the German district superintendent, one of these two, a merchant, had been threatened by a Catholic boycott if he voted for my return. He connived with the superintendent, who knowing that my good friend Bishop — was then in China, made no recommendation of me in conference, with the result that I got the "leavins."

* * * *, N. Y. promised me \$1,000 salary, but held out \$265, when I started to clean up a gambling hole operated as a barber shop. If I had not come of the right stock I would have been discouraged. My father has preached for 35 years and is still at it. He never left a town wet, and he had to move often.

I am in a community now that purchased \$300,000 worth of Liberty bonds and had a big war chest to which I felt duty bound to contribute \$25, although I had to borrow it. And we have gone over the top in every drive. I informed my board last fall at our first meeting that it was impossible for me to live on the salary offered and keep alive my little ones, five of them, ages 8, 5, 3, 2 and 9 months.

One member, a merchant, suggested that as the community was in A-1 circumstances, he thought the board ought to pay the pastor a living wage.

The "one man" delegate to conferences, by votes of his employes on the board, said they could not afford to raise the salary to \$1,200, but "if everything went all right, he would not object to giving a bonus of \$200 or \$250."

You could well imagine that things would not go right unless I took orders and directions from him. On my return from the Columbus Centenary, the expenses of which I could ill afford, having been informed that any preacher who did not go would be considered a back number, I held a ten-day revival meeting. This conference delegate did everything in his power to make these meetings fail. If it were not for this one man's power over the church, we could take this whole community for Christ. On Palm Sunday morning and evening I raised \$7,655 for the Centenary and the whole \$10,000 quota has now been subscribed. Twelve of our finest young people were gloriously saved in our meetings this spring. Four of these were members of this man's family or business associates. If this man would only get saved how I would rejoice. I tell you these things that you may know how difficult sometimes is "the way."

* * *

A Congregational Minister.

* * *, New York, October 5, 1919.

My Dear Mr. Barton:—

I am interested in your article in the last number of *The Expositor* in regard to the salaries of ministers, and on another sheet I reproduce your coupon on "Salary Information;" but here I want to speak my piece—not as a sorehead, but as one who has the kingdom at heart, and who is out of sympathy with the unbusinesslike and un-Christian methods which predominate in our churches, and which we retain in spite of all that may be said.

I am pastor of a semi-rural church, and my parish covers twenty-five square miles, and, in order to cover it, I am obliged to maintain a horse and outfit; my salary is \$800 and parsonage, and is the same figure as when I took the field ten years ago.

After the keep of the horse, etc. (which is \$200 plus a year), and when myself and family have contributed to the church expenses and paid our admission to all entertainments, etc., I have a net salary of about \$550 to live on.

My denomination, with others, is now in the midst of a campaign to raise a few million dollars for a "pension" fund, or in other and more delicate terms, to be applied as "deferred salary" in the day when a man has spent his best years struggling with poverty and been made contemptible as an object of charity; this does not heal the sore nor correct the injustice, but only perpetuates the wrong, and I am not in sympathy with it for that reason.

The need of the hour, and for many "hours" in the past, is simple justice that will pay the minister a salary large enough to support him and his family in decency and without charity, and enable him to be self-respecting, and, like other men, save enough (of his own money) to provide for his old days.

I feel that a campaign of education is needed along this line, not only in religious periodicals,

but strongly in the secular press, for the outcome of the present condition, in spite of the "funds," will ultimately be disastrous, for many men, like myself, will plan to leave the ministry.

But for the sake of the future of Christ's cause and the welfare of the church, do all you can to spread this propaganda, and set in motion a campaign of education.

Sincerely yours,

* * *

The Expositor Campaign for a Living Wage For Ministers.

We believe that we have hit upon a plan that will bring increase in salaries of Expositor readers who are getting less than \$1,200 a year, and are having to go into debt to feed and clothe their wives and children. We can see our way clear to secure increase for 40 to 50 of our Expositor ministers' salaries, and we feel certain that two or three friends will finance the increase for another two hundred. Then we are going to ask our readers who are getting \$1,800 or more to finance the raise for two hundred more. When we have secured increase of 500 ministers' salaries then we will start a nation-wide campaign, publicity for which is being prepared.

The following letter will be sent to prominent laymen in churches where ministers are underpaid. But suppose they get mad or don't answer. Then we commence work on the local newspaper.

Letter.

As a result of a careful survey we find that there are at least 50,000 preachers in America who are getting less than living wages. Some of these preachers' homes do not have meat on the table once a month. This was true of a preacher getting \$960 a year—but there were eight in his family. (This happened in a county where \$300,000 worth of Liberty bonds were sold.) In many cases the preacher's wife has not had a new dress or a new pair of shoes in two years. The preacher's children are going to school with patched clothes, and some refuse to go on account of their clothes. The preachers are going into debt, and are so worried that they cannot do justice to their work. We can send you leaflets to prove this. Indicate below if you will use them.

These men are called of God. When his people were forced to make bricks without straw, God sent plagues and judgments on their taskmasters, the Egyptians. Did God take better care of the Israelites than he does of his ministers? Has he forgotten them? Let us get busy before any of these plagues get loose. Read Exodus, chapters 7-11.

In many cases the church board does not realize that such conditions exist, and it is only necessary for some live layman like you to call attention to it and it will be remedied.

If you will raise \$100, \$200, \$300 and pay it to your pastor within 30 days as an increase for 1919, and agree to pay the same increase for 1920, I will send you a check for one-twentieth the amount of increase you pay for 1919.

Yours in the Great Cause.

F. M. Barton,
Cleveland, O.

Reserve \$—from your Underpaid Ministers' Fund. We will start subscription at once to raise \$— within 30 days.

Church
Name of Officer
Address
Name of Minister
Denomination
Send printed matter? Yes..... No

You can see from the above letter that it costs only \$10 to finance an immediate raise of \$200, and a promised increase for 1920 of \$200. Can you invest \$10 where it will bring in \$400? And where can you put \$400 where such scrupulous care will be used in spending as in the parsonage? Talk about economics or economies, the preacher's wife can beat Hoover a mile.

We don't want any money now, but if you want to join the reserve corps on this battle for the underpaid ministers' freedom from debt and distraction, sign this.

F. M. Barton,
Cleveland, O.

When you need \$10 to get a \$400 increase for some underpaid minister, call on me.

Name
Address

Samples of Church Bulletins made on duplicator sent by Rev. M. H. Cloud, Franklin Park, Ill., shows possibilities of such work. The front page of one bulletin is reproduced here.

Programs for morning and evening services and announcements fill two inside pages, and another illustration is on the back. There is no local paper and the members of his church look forward to receiving this home-made edition.

Which shows that a live preacher can overcome more difficulties than half a dozen other men.



Builders of the New World.

The day of peace is past. We dare not return to the old order of things. We cannot if we would. We must move to advanced positions, there consolidate our forces, and push forward the shock troops which alone prevail in the great emergency. The call comes to you at this critical hour. You are ordered to the front. Never has there been such a responsibility or such an opportunity as yours. You are to be the builders of the new world. —President Hibben at Princeton.

The Follow-Up Plan That Will Produce Results.

Our campaign ten years ago was a campaign of publicity and we expect that the sufferings of underpaid preachers will be taken up by the several denominations in a way that will produce something more than discussion.

However, we have a plan of co-operation which we believe will help preachers get results locally if his denominational agencies do not come to the rescue.

We ask those of our readers who are getting less than \$1,200 a year to fill out the following blank, the information to be kept confidential, or, if used, the name or location not to be mentioned.

Over eighty per cent of our readers are above the \$1,200 mark, and they may clip this coupon and send it to some underpaid minister. Help boost the Brotherhood. He need not subscribe to The Expositor in order to secure our co-operation.

Salary Information.

Send to F. M. Barton, 701 Caxton Bldg.,
Cleveland, Ohio.

Name
Address
Denomination
No. of members.....Increase.....
Financial condition of members.....
.....
Salary.....Is it paid promptly?.....
Debts and obligations
How much increase needed.....
How many in family
How much has salary been increased during
past five years.....
How much have expenses increased.....
How many churches in your territory.....
Their condition
Names of laymen in your church who would
use ammunition we send.....
.....
Name of editor of local paper who would use
peppy clippings on value of church to town
.....
What service do you render the community
.....
Give some personal incidents in which the wife
and children suffer from low salaries.....
.....
.....

DOES RELIGION WORK

It Works! And I Can Prove it by Letters I Received From Heart-broken Folks

WM. L. STIDGER

Author of "Soldier Silhouettes," "Star Dust From The Dugouts," "Giant Hours With Poet Preachers," Etc.

"Are you actually able to help people in their honest-to-God troubles or is this business that you are in all camouflage?"

He was a friend who respected me much more than he did the church. We had been friends from college days. His boast was that he had never stepped inside the doors of a church for ten years.

"Will you sit down with me for an hour right here in my own home and let me read some letters to you, every one of which is a tragedy. Each letter might have been written with the imagination of a Poe, only it was written by some broken-hearted man or woman."

"But I don't want to hear any of that tragedy stuff. I get enough of that every day. What I want to hear about are some cures and some solutions for the broken hearts."

"Be patient, man, be patient. I won't read you a single letter that hasn't a sequel of happiness; and I won't read you a single letter that isn't genuine. Here they are, signatures and all."

"All right, go ahead! You'll have to show me. You know where I'm from!"

"All right, Mr. Cynic, here is the first one. It is from a young woman. It isn't a woman who has lived her life through and who has come to Mid-Channel, but one who is just beginning to build her home; one who is in her twenties and who that early in life began to see her home broken up. She had no place to turn and in desperation wrote to me about it. Here is her letter:

'Dear Mr. Stidger:

'Please forgive me for thus intruding, but I am writing to you in hopes of your being able to help my husband in his terrible conflict.

'I am a heart-broken wife and have all but gone insane the past year, for my husband, through prosperity and companions in business, has permitted another woman to come into his life, and now he says he is going to break up our home, leaving his wife and little girl, five years old (whom he asked of God, and promised to raise for Him). He has been so near insane with serving Satan that he has even threatened suicide.

'My parents and I prevailed on him to drive down to the meetings last week and he was much impressed with your sermons. Since then he has said that he knows he has been doing wrong. But because of a sense of pride and stubbornness he is not willing to yield to goodness. He has promised to take us to hear you again Sunday, and forgive me for making suggestions, but how I wish that you might have some kind of a sermon or service asking those who have wandered away and want to get back to take some stand. My prayer is, 'Anything Lord to bring him to Thee.'

'We will be at the morning service and I rather expect will be there in the evening.

"Thanking you for your interest, I am a heart-broken wife.

"Sincerely, _____."

"Well, that's a common experience. I see that every day in my life and business; homes broken up; husbands falling in love with other women; leaving wives and babies and all. Good God, man, there isn't anything they won't leave. They'll leave memories of forty years of family life; and children. They'll turn from their own blood over a dirty little good-for-nothing tainted chicken that hasn't brains enough to know what she's doing to the hearts of a whole family!"

"But do you see anything every day that cures and solves that kind of a situation?" I asked him, for I saw that he was dead in his earnestness. He was a thoughtful fellow and a reverent fellow, even if he didn't believe much in preachers, as such, or the church.

"No—I don't think there is any cure. If a fool falls in love with another woman that's the end of it. All Hell—pardon me—I mean that nothing on earth or in the sea or in the heavens above will stop him—"

"Nothing but the thing I sell—or rather give away—my cure, my medicine, if you please. It works. And it's the only thing that will. I can prove it."

"How?" he shot at me with a ring of challenge in his voice.

"Take this very home. I never saw the woman before. She didn't even sign her name to the letter as you will see."

"No. It's unsigned!"

"She had never been in my office. I didn't even know whether she was a member of my church or not; but I knew that that letter was genuine and I knew that that woman was desperate in her need of help. My heart went out in pity to her. If I could have found out her name I would have gone to her home immediately to comfort her. But I didn't know her name. I didn't know her address. I seldom pay any attention to unsigned letters, for they come to me by dozens, but this letter, as you see, had a ring of genuineness in it."

"Yes," he nodded, waiting.

I was right in the midst of writing my sermon for the next Sunday morning. I tried to go on with it. I knew that what I was planning to preach had no help in it for that woman. I finally was so convinced that I ought to change that sermon that I pulled the sheets out of the typewriter, tearing them as I jerked, and threw them in the waste basket and started in on my sermon with that woman's face in my heart and her troubles as my troubles. All that day,

"Only the sorrows of others cast their shadow over me."

I couldn't look at my own child and my own wife all that week without a prayer of grati-

tude in my heart that we were so wonderfully happy in our home. I awoke at night thinking about that letter. It had gripped at my heart and was squeezing at my heart with a grip of iron.

I said to myself a hundred times that week, "You foolish, foolish man. Why let a letter from a hysterical woman upset you like that? It may even be a hoax or a fake letter. The woman didn't sign her name. If she meant business she would have signed her name. Forget it all and go on with your original sermon."

But that didn't satisfy my soul. I couldn't get away from that woman's troubles. And so when Sunday morning came I preached a sermon. I preached straight at the manhood of that man. I tried to challenge what was left of his decency, even though I did not know whether he was in my audience or not. I not only tried to awaken his sense of decency and duty, but I tried to break his own heart. I tried to get at him by breaking down his barriers. I could imagine him sitting back in my audience sneering at every word I spoke.

"Even though you didn't know that he was there. He might have been a thousand miles away," interposed my friend, "and perhaps was!"

"But he wasn't. That's the strange truth of it. He was right there, although I didn't find it out until that night."

That night as I was leaving the church a beautiful young girl came up to me with two men. One was a gray-haired man and the other was young. The woman could not have been much over twenty. The little girl with her was about five. I never connected them with the letter.

The older man called me aside and said, "Did you get a letter from a woman this week?"

I was on my guard at once, for I had a feeling that here was a lawyer trying to get my correspondent into trouble. I had a feeling that he was after information. I turned a cold heart to him and said, "I am not accustomed to talk to strangers about letters that I get, especially when I don't know who they are. Why, what do you want to know for?"

"I want to know because I am the father of that girl. She didn't sign her name to it, but she told me about it."

"Yes," I replied, "I did get such a letter!" and waited.

"Well, I want to tell you that the victory has come. He was in your church service this morning. Somehow, without knowing, your sermon went straight to his heart. He walked down the aisle of the church when you gave the invitation and—but here they are, let them tell you about it."

Just then the pretty girl, cultured, refined-looking, well-dressed, came toward me. They had been standing away from us. As I saw her coming I noticed her pretty clothes and then remembered that she had spoken in her letter of her husband's prosperity and its part in her unhappiness and his moral degeneration.

Her father introduced her to me. She started to tell me all about it, but didn't get very far. She said, "Oh, Mr. Stidger, he came—and heard your sermon—you must have written it just for us—and he went to the altar—and—and—Oh! we're so happy! We're so happy

again—nothing can ever—come between us—we're so happy—!"

And then she began to cry softly and the big, fine looking fellow took her into his arms and soothed her and as he held her with one arm he held his right hand out to me and gripped my hand in a man's grip; looked straight into my eyes with a man-look and said to me, "I think that you will understand without my saying anything. Dr. Stidger, just how happy we are; and just what you saved me from! How grateful we are to you—I am—and how happy we are going to be now!"

I nodded my head that I understood and they passed out of the church into their big limousine.

"But did they stick? Did that end it, the trouble, I mean?" my pessimistic friend asked.

"That was a year ago, and they are the happiest family I know at this writing and expect to be forever."

"Then your religion actually works?"

"Yes, it works!" I said in reply. "And if that isn't enough let me tell you of another case."

* * *

"Not another one of these triangle things, I hope," my friend said to me, adding, "I read enough of them in the papers every day."

"All right. Then I'll just reach down here in my letter files and pull out a letter from a young college girl who had her troubles and they were not triangle troubles either; save in one sense?"

"What was that?"

"Save in the sense that she lost three brothers in one week from the influenza; and then in another week her mother died and left three other children for her to mother."

"What has your religion got to do with that college girl and her troubles?"

"Everything!"

"Why?"

"Let the girl tell you in a minute. But first I must tell you that she had been attending college, working her way through. She was a wonderful girl, one of the most brilliant girls in the school; small of stature, blue eyes, color in her cheeks that made her look as if she had just been startled and needed protection from somebody stronger than she. One could never think of her as a girl who could be burdened with great responsibility. She was just eighteen.

"It was during the Christmas vacation time. Belva had gone home with a singing heart anticipating a great vacation time with her brothers and sisters and mother. Her father was dead.

"She came to say good-bye to me in the study, for I had been her father-adviser in some of the problems of getting started into college and we had come to be such friends as a pastor and a girl entrusted to his care have the privilege of being.

"Then came the news to me that three of her brothers had died in one week with influenza. It was startling news. But worse news came a few days later, and that was that her mother had died also, and that three younger sisters were left.

"I knew that Belva lived her religion. I knew that prayer had a big place in her girl

life. I knew also that she came of a religious family. But I was several hundred miles away from her and felt a sense of helplessness. I wanted to be there with the child in her loss and in her trouble. But the best I could do was to send her a long night-letter.

"I told her of my faith in her and of my prayers for her. I told her of how I wanted to be with her in her great hour of need. She was such a girlish girl. I could not think of her as bearing such a great burden alone without some one to lean upon. But I forgot that she had something stronger than man to lean upon. I received a letter a week later from her.

"That letter I consider one of the most remarkable human documents I ever read."

"In reply to my telegram had come these words by mail:

"Dear Mr. Stidger:

"It is only too true that I lost three fine brothers one week, and a week later my dear mother. If I did not have Jesus, my friend, I do not know what I would do. Mamma said just before she died, 'I am going out to find life. This is not really living. I shall rest a little while and then work for my Christ. I know I won't be visible to you, but I will be with you always.'"

My friend, who was so positive at the beginning of his argumentation that the religion that we use and profess was not practical, that it was not pragmatic, that it did not work in what he called real, "honest-to-God trouble," was greatly subdued by this letter.

He said to me, "Say, read that letter again. I never heard anything like it. Read it again!" I read it again.

He looked me full in the face and said, "God, what faith! I envy any human being that belief!"

"And now," I continued, "will you allow me one further illustration of the other kind; the domestic trouble story, I mean; for, after all, you know that seems to be the one trouble that, like the poor, is always with us."

"What do you mean?" he said.

"I mean that more troubles centering around the home come to a minister, more calls for help in domestic affairs, come to him than from any other source."

"Go on."

"I received this letter two years ago and I have kept it on file because of its wonderful sequel. It came to me from clear across the continent."

"Dear Mr. Stidger:

"I am in awful trouble. I do not know where to turn, so I am writing you because you are a preacher. I want you to pray for my husband. He leads a dual life. I've tried to have patience. I have suffered much. I have thought time and time again that the end would come, and he would live the rest of his days for God. He is active in church work and Sunday School. He seems to have a gift in expounding the Scriptures. It is inexplicable to me. I've tried to think that I have his pure love and if I can hold out he will yet be saved to our home. Pray God to give me strength!

"He was injured in an automobile accident two months ago and suffered terribly in mind and body. His protestations of love for me,

his agony of regret, his despair over the past, were pathetic in the extreme. He thought he would die.

"He promised that if God would let him live he would do better. He begged my forgiveness. But he fell.

"Then our boy died. He was named for his father. A few hours before he died he asked us to leave him alone with his father. He could only whisper. He asked him to be good to mamma, to keep the children and the home intact, to live for God. He begged his father to promise him. He promised and the boy told me afterwards, 'Don't worry, mother, you will not have any more trouble. Father has given me his promise!'

"But in a month that sacred promise was broken.

"Yet I still hope. He is broken down since his injury. He will never be the same again. But he says that it is too late to change his ways now. He is away now. He is going to leave us entirely if I raise any more objections to his relations with the woman. He wants his home, but he doesn't want to keep it sacred."

I paused in my reading of this woman's letter at this point and noticed that my cynic friend's eyes were strangely misted with tears. He turned to me and said with much feeling in his voice, "Joachim Miller was right when he said that the 'bravest battle that ever was fought was fought by the mothers of men.'"

He was more than right. The only real battles in this old world are fought by the women. No man knows that better than a doctor and a preacher.

If you don't believe it, listen to the last paragraphs of this letter:

"Well, my dear friend and pastor, will you kindly forgive me for writing in this wise, but remember I am almost worn out. I have said hundreds of times, 'Oh, Lord! how long must I endure?'

"Pray that I may hold out—that I may be patient and wise—and that relief may come. I think you will understand. I do thank you."

"And are the women always that patient about it?" my friend asked.

"I never saw a case yet among hundreds like this, even where the man was culpably and flagrantly and ruthlessly in the wrong, where the woman wouldn't patiently, bravely, wonderfully stick out to the end for the sake of her children; take blame and even blows that they might be spared! I don't know what the world would do if it wasn't for that divine spark that seems to be buried for the sake of the race in the breast of the woman!"

"Well, I never heard of a more flagrant case than that. There he was, so bad that he broke a promise to his dying boy in a month, to go back to a woman; if your religion can touch a case like that I surrender. I've always said that it was all theory and beautiful phrases, but that it wouldn't work. It was all right, but it wouldn't work. I remembered that Carlyle said that religion was the chief fact about a human being, but I have always maintained that it was not a fact but a theory and a listless one at that."

"What would you say if I told you that religion had reunited this very home after every-

thing else had failed; even a promise to a dying boy, a favorite son?"

"I would surrender with hands up!" said the cynic.

"All right, here's a letter that I received from this same woman a year later:"

"Dear Pastor:

"I wrote you long ago about our unhappiness, but I am writing to tell you now that our home is re-united and that we were never happier than we are. It seems like a miracle. It is a miracle. It is nothing short of that! It happened over night.

"But first I must go back and tell you some of the things that led up to our misunderstanding which I did not tell you in my previous letter, but which I can tell you now.

"I met my husband in a logging camp. My father was a preacher and he took me with him on one of his trips. My husband was the postmaster at that place and when I went to get my mail we got acquainted and fell in love with each other. He was my prince among men. What girl does not find such some time?

"He was the realization of all my girlhood dreams. The one and only defect that I could see in him was that he did not have brown eyes, and I had always fancied that I would fall in love with a man who had brown eyes. But since he measured up in all other particulars that did not matter much.

"He was apparently a model young man, attending church and prayer meeting with me whenever he was in town. He would attend my Sunday School class. Well, after two years we were married by my father, upon whom he had made a favorable impression.

"And then I found out that my idol was worse than common clay. We had been less than a week married when he began telling me stories of the wild life that he had led in the west; stories that shock me even yet, when I know more of the world than I did then. He not only told me, but he boasted of them, thinking no doubt that I would admire him all the more for being such a rake of a fellow. Some men have the notion that women admire that sort of a man.

"Well, I did not happen to be that kind of a woman and I was shocked and disgusted and I thought my heart was broken. He made a big mistake when he told me those things. He laughed at me for being so shocked, and while he expected and knew me to be all that was pure and sweet, yet he told me that there was no such thing as a pure and clean man; that they were all alike. Right there I lost faith in him. And so our married life began.

"Since then, as you know, we have had six boys; as fine a crowd of boys as a mother ever mothered. You will wonder that I went on living with him, and I frankly say that I did not know what else to do. I set about making the best of the situation. I knew that I faced a long, hard battle, but I was willing to face it. I gradually came to see that because of his attitude towards such things I had a ten-fold responsibility of bringing my boys up with high, pure ideals about their sex life.

"He used to say that he could hardly wait until his boys grew up to take them out and

show them life. Then I was afraid and I pleaded with him and tried to convince him that such things were terribly wrong!"

"He would only laugh and call me a silly little innocent. Then I redoubled my efforts to instill into my boys a love of all things manly and noble and a hatred of ignoble acts, so that when the time of trial came, as come it did in the war and in France, they might not be unprepared. I have had my reward.

"You know today what kind of boys they are. I have forgiven him many things, as millions of other wives have done under the same circumstances, but the thing that at one time seemed unpardonable was that he did not realize that he had need of forgiveness. Then came the episode of the other woman about which I wrote you a year ago. Then came his conversion. It was complete. He is a new man.

"I am so happy these days and have such a richness and fullness in my life that I cannot even find words to express it. Outwardly I am apparently just the same, and I go about my work and my every day affairs much as usual, but inwardly there is a deep, still peace. It is a peace so profound that the little troubles and worries and exasperations of every-day life cannot even cause a ripple on its surface. I am not one to make a parade of my religion and what it has done for me and mine and my house; but to me it is a very real thing. My inmost thoughts and feelings I keep hidden away in the most secret places of my soul, and it is a wrench to disclose them even to you, my sympathetic friend.

"And now through this quiet, abiding faith that I have had all through these years of my married life, quiet abiding faith that God would win the battle for me and with me, that we could fight it out together and that he would make my husband see, the light has come.

"The climax of pain and endurance came when he took up with the other woman. I knew that that was inevitable, and yet I still held on for the sake of the boys; held on praying that I might keep sweet and brave. And now the reward has come; after a life time it has come; after raising a family of boys, some of whom have homes of their own, it has come; after seeing my boys go through a great war, safe from bullets and safe from the philosophy that was in their father's heart, it has come! The day of the Lord has come for me, thank God. The Day! That Day! That day has come!

"When I awake in the morning my first thought is, 'Is it all true? Can I be the same person that I was? Can my dear husband be the same man?' And then I just do what a million women have done—I just cry!"

I looked at my friend, the Cynic. His face was bowed in his hands. I said quietly to him as I slipped these human documents back into my letter files; human documents which I have been granted permission to use by those who wrote them, to use for the good they may do in the world. "Do you think that it works?"

"It seems to work!" he said as though in a trance; as a man would speak who had seen a great light.

SERMON PLANS FOR A YEAR

REV. I. J. SWANSON, D. D.

Observation shows that some, perhaps many, preachers fail because of their lack of constructive preaching program, planned to cover the entire church year. Such men follow the hand-to-mouth method, ring the changes on some one particular topic, and ride hobbies, to the infinite weariness of congregations that under such treatment constantly lessen. As a result, these men are continually changing from field to field, leaving no constructive work behind them, and having made nowhere any strong impression for good on the life of a community. "Here they have no continuing city," and in a sense not intended by the Scripture, "They seek a better."

On the other hand, the ministers who are in demand, who from year to year are getting the truth they preach embodied in the life about them, are the men of method and push, who look ahead, plan their sermonizing and thereby try to give their hearers a broad and well considered view of Christian truth throughout the year. Their ministry is constructive and efficient.

The Expositor gives admirable help and direction in Dr. Hallock's department, "The Homiletic Year," on the observance of the festivals of the Christian year, and also of the great days of national significance. In addition to these, however, many Sundays must be provided for. This article is written, therefore, that the ministry may plan a preaching program, say some time during the summer vacation, which shall be designed to set forth, during the coming church year, the rich and varied treasures of the Gospel. A program of this sort will give unity to preaching. If thought over, if sermon materials are diligently gathered, and, above all, if prayed over, the minister's own heart will take fire and he will be able to kindle the enthusiasm of his hearers. He will reach a new height of power and leadership.

Definition of Preaching.

Perhaps we need to re-define to ourselves what we mean by preaching. The sermon can easily be confused with the lecture, whose end is entertainment or instruction; with the social message, which, however necessary and pressing, as we seek to socialize our democracy, may nevertheless be simply ethical; with the well meant but feeble and vapid "effort," seasoned with anecdote and faintly tinged with religion; or, worst of all, with the pious setting forth of dead issues which ought long ago to have been decently buried. It is pathetic when "the hungry sheep look up and are not fed." The preacher is a "spokesman for God." He should have a message from the Divine Spirit, mediated through the Bible and his own Christian experience of the grace of God, a message of immediate importance to his hearers, and delivered with a flaming conviction of its value as "present" truth, for his own day. Such a message should be the product of serious, intelligent study of the Bible, of other living books and of the life of the world about him. As Gladden said, and it is especially sig-

nificant coming from one of the great interpreters of the social Gospel, "The Bible above all other books will be the subject of his (the preacher's) study." He will study other books, too, for, to quote Horton, a great English preacher of our time, "The Bible is all important, but it is not all that is important." The preacher's message must always agree with his own experience, though it will many times transcend it. The heights of revelation no one has yet ever scaled, its depths no one ever yet has laid bare. As the Bible is the most fascinating as well as the supreme Book of the world, so preaching it should be fresh and vital like the Book itself.

I. Qualities of Preaching.

Authority. Preaching should have the authoritative note, not the authority of the preacher who is only a fellow man, but the Bible, which is a revelation from God, and of Jesus Christ, who came to tell men authoritatively of the Father. You remember that "Jesus taught as one having authority and not as their scribes." Men are so constituted that they must rest upon authority of some sort in the region of faith. Some find authority in reason; some in the church; others in the inward voice of an enlightened conscience; whereas final authority rests only in God, speaking through "holy men of old," and "in these last days, through his Son, Jesus Christ." Reason, the experience of believing souls in the church, the light of conscience within, all must yield to the authority of the revealed Word. The authority of Jesus is unquestionable, supreme, divine! Teach the world to find in it rest unto their souls.

Faith in the Supernatural.

Rid yourself of the blight, "Made in Germany," of denial of the supernatural in the life of the world, in the Bible, in Jesus Christ. Hold fast to your faith in a personal God whose power transcends Nature; who is not so completely entangled in the meshes of his own laws that he cannot come instantly to the aid of those who need him. Believe in a Christ who is not only Son of Mary, but Son of God. Believe in a Bible, which is not simply a record of discoveries about God, but is a revelation from God.

Conviction of the Truth.

Preach with conviction. The pulpit is not the forum of a debating club. Be able to say, "We have heard for ourselves and know that this is indeed the Saviour of the world." Do not be a Laodicean, neither hot nor cold, saying, "My brethren, if you do not believe—at least to some extent—you will be damned—at least after a fashion." Some preachers are so judicially minded that they can never deliver a red hot decision for God. They are like the school men's ass: standing midway between two equally desirable stacks of hay, he could not make up his mind which one to feed from; and just because he was such an ass of an ass, he could reach no decision on the matter, stayed where he was, and starved to death! Have convictions and preach them.

Preach the Big Things.

There are many entrancing by-ways in religion on some of which you may occasionally take your congregation, to their interest and profit; but keep ordinarily to the main highway. Preach the great messages: salvation, faith, prayer, immortality, the kingdom of God. Small matters of little practical importance, but perhaps of curious interest, may be safely left for their solution to the leisured millenniums of the future life. Take warning from the German professor of Hebrew who puzzled over a certain dot in the Hebrew text of one of the Psalms for forty years, without reaching a conclusion as to its meaning. He thought it might be a mark for the music director in singing the psalm, or perhaps a mark of punctuation. A young American student solved the professor's puzzle for him by the aid of a pocket magnifying glass. It was a fly speck! Keep to the main issues. They are clear and commanding.

Study Variety in Your Topics.

There is an unconscious tendency on the part of the preacher to speak mainly on topics which are of greatest interest to him personally. It is the line of least resistance, the easiest to follow. Almost every minister has a special interest in some one line of investigation, which it is his delight to pursue, such as apologetics, archeology, history, biography, prophecy; special doctrines, such as faith, prayer, freedom of the will, sovereignty, the Second Coming, etc. Congregations easily tire of constant preaching on any one theme, however important it may be. When you outline your sermonic program for the year, you can easily avoid giving too much attention to any one topic. Variety of topics will make your preaching fresher and keep your hearers' interest alive in what you have to say. Study the method of Jesus. There you find no disproportion of emphasis, but on the contrary the complete circle of faith presented. And how varied were his methods! Conversational, formal discourse, illustrations from nature, common life, history, parables and didactic discourse; in short, great variety of theme and presentation.

Beware of Hobby Riding.

Such planned variety of themes and forms of presentation will save you from the disaster of riding your hobbies to death. However important your hobby may be, it does not represent the whole truth of God. Its over-emphasis, too, may defeat the very object you have in view in talking about it, namely getting the particular truth accepted. A good brother in a certain city, for example, talked so much about the Providential mission of the Jews that he ended up by wearying, even disgusting, his hearers. One of his members a prominent business man and a good Christian, told me that he had quit attending church on that account, and added angrily, "— the Jews." When I chided him for using such language, he broke out with, "If God Almighty has such poor taste as to give the Jews alone a Providential mission in the world and has no special mission for our wonderful America, then I am through with him!" Of course, he did not intend to be profane or to sit in judgment upon God. He

was simply seething with indignation, and lost his poise over this long continued hobby riding by his minister. And, of course, he was right in intimating that the Americans, too, are God's chosen people. Let preachers beware of driving good men from the church and into profanity by hobby riding!

Be Yourself.

Let the message be your own. Make your personality count. "Life like a dome of many colored glass stains the white radiance of eternity." That is to say, truth is not reflected in its perfectness by any one mind. It is broken up into its separate colors by the minds through which it passes. Be sure that the truth you utter is the reflection of your personality, your thought, your heart, your conviction! Do not fail to add your little ray; the sum total of all the rays from every thinking soul, gives the perfect white light of truth.

Now we know very well that the original thinkers are rare. We must learn from others. But though we feed in many intellectual pastures, the milk must be our own!

So with spiritual experience. God must be real to you, else you cannot make him real to others. Be yourself—your cultured, trained, developed, efficient self—but yourself! The truth that moves your soul will touch the souls of others.

"Thy heart must overflow,

If thou another soul wouldst reach.

It needs the overflow of heart

To give the lips full speech."

Guard against being a mere imitator of some great, powerful, dominant personality. You are likely to imitate his weak points, or some gesture or characteristic, which may mark his individuality, but which imitated by you, may render you ridiculous. When I was a student in Chicago, we had a teacher of great scholarship, exalted Christian character, a winning preacher, a man of magnetic personality. Unfortunately, he suffered from catarrh, and had the unpleasant habit of snuffling. Incredible as it may sound, some of his students, greatly impressed by his fine personality and desiring to become like him, imitated chiefly his snuffling! Henry Ward Beecher, that prince of preachers, wore his hair long. There ensued an epidemic of long haired young preachers, who thought, perhaps, that Beecher's strength lay in his hair. A year or two ago, we had an outbreak of gymnastics in the pulpit, because gymnastic attitudes marked the preaching of a popular and forceful evangelist. One imitator adopted the gesture of a pointed, accusatory finger, so effective with the evangelist; but it was alleged, the imitator's gesture reminded people of a medical advertisement, illustrated by a hand with finger pointed straight at the reader, and having a command, "Take my medicine No. 23, for your cold!" Signed, Dr. Bunion. It may be added that the young minister saw the folly of indiscriminating imitation, reformed, and is again an effective preacher.

Strike the Modern Note.

It is a commonplace that we are living in a world that has undergone a tremendous upheaval since 1914. Nov. 11, 1918, marks a new epoch in human history. As preachers, we

must be wide awake to its importance. Our message is not only to a new age; we must help to create the new age. Nietzsche's Superman, from whose heart pity and mercy had vanished, whose aim was Self and whose god was Might and not Right, has turned out a failure; the house of his life lies in ruins; the whole world sees it and knows that though "There is a way which seemeth right unto a man, the end thereof are the ways of death." No preachers ever before faced such challenging tasks. It is ours to help rebuild the world, to construct a new temple of humanity.

"America, America,
Ring out the glad refrain!
Salute the flag, salute the dead
That have not died in vain!
O glory, glory to thy plan
To build the common good,
The temple of the rights of man,
The house of brotherhood!"

II. Planning the Program.

In planning a sermon program for a year, the minister will not only take the world view but the local view as well; he will be guided by the special needs of the people to whom he ministers and the community in which he lives; his little segment of the great circle of the world is his particular care. No one however wise, least of all the writer, can plan his program in detail for him; he must do it himself. But certain suggestions may be offered that may be found useful.

The morning sermons ought to be devoted to so unfolding Bible teaching, that God shall be made real in every day personal experience and in common life. His aim will be to lead his congregation into the graces and duties of the Christian life.

The evening services may have very varied objectives: evangelistic; the social application of Christianity; giving the world view of Christian missions. The place of the church in world reconstruction; immigration; the church and Americanization; the church reaching out a friendly hand to the aliens in its community; the socializing of industry; the church and the peace mission of the Red Cross; and similar problems and duties arising out of the social application of Christianity might well be discussed. The caution need scarcely be added that as the preacher is not an expert on such questions, he should devote himself mainly to creating that spirit of friendliness, of brotherhood, of justice, of love, which radiates from Jesus Christ, making all moral, social and spiritual progress possible.

The Church Year.

As this article will appear in November, let us begin with that month. The writer has found it very attractive to the people, and most helpful as well, to observe an annual Harvest Festival Sunday, early in November. The church is made beautiful with products of garden, orchard and field; the choir prepares fine music, relating to harvest time, and the minister preaches on some such theme as, "The Joy of the Harvest," "The Constancy of God" (Seed time and harvest shall not fail), "Our Daily Bread," etc. It is a service that is always very largely attended.

If in October you have spoken on the inner life of the Christian, as suggested later in this article, would it not be logical and rewarding to preach of the Spirit, the balance of November? Such topics as, "The Spirit of Truth," "Being filled with the Spirit" and "The Fruits of the Spirit," might be used.

December.

Why not devote the Sunday mornings in December to a fresh interpretation of Jesus Christ? He alone is the hope, as well as the inspiration of the world. On him alone, can we rebuild our shattered civilization, with the expectation of permanency. Now is the time to make vivid and compelling His grace, His power, His glory. His great teachings, His Divine personality, the Kingdom of heaven as pictured by Him, "the wonder of His love,"—such themes might well be preached during the month on which we celebrate His Advent. "The still, sad music of humanity" must be replaced in every heart by the Angels' Song, "Glory to God in the Highest, on Earth, Peace, Good will to Men."

January.

Full opportunity should be taken by the preacher of the natural desire of thoughtful persons, at the beginning of a new year, to make a fresh start, religiously, to amend their ways, to take life more seriously, to make the new year really new in heart experience. This is an especially good month for the evangelistic message. "The renewing power of God," from the text, "Behold I make all things new," the purpose not to leave things undone, from the text, "He left nothing undone of all that the Lord commanded Moses,"—the texts referring to "Redeeming the time" are numerous. Fosdick's "The Meaning of Prayer," covers topics of great value for the devotional life and for creating the spiritual atmosphere in which evangelistic effort will give promise of success: The Naturalness of Prayer, Prayer as Communion with God, God's Care for the Individual, Prayer and the Goodness of God, Hindrances and Difficulties, Prayer and Reign of Law, Unanswered Prayer, Prayer as a Dominant Desire, Prayer as a Battlefield and Unselfishness in Prayer. For direct appeal to make decisions for Christ, doubtless every preacher has his messages of tested power. The sensational ought to be avoided. As Bishop Quayle says, in effect, "Weak men are sensational; strong men are inspirational." May I add that one of the very helpful writers on evangelism is Dr. C. L. Goodell of New York?

February.

Problems of the personal religious life might well be discussed during this month, following the evangelistic appeals of January. God's personal interest in the individual, His loving providence, His permission of suffering and its uses; illustrations of His working out of righteousness and overthrowing of evil, in our own time, as well as in the long course of human history; the sure and complete triumph of His Kingdom; would furnish themes of immense interest and power. The birthdays of Lincoln and Washington, occurring in this month, will furnish the enterprising preacher occasions for inspiring talks on the needs of our national life.

March.

This brings us to the Lenten season, which is now being generally observed by all the churches, perhaps not in letter but in spirit. Its great word is "Sacrifice." We had shrunk from its experience as distasteful and no longer needed. Our age had a bigger word, it thought, "Pleasure." Now, God wills our happiness; the Gospel of Christ is the Gospel of Joy; but the way thither is along the road of self denial and up the rugged mount of sacrifice! Such themes as "Winning by Losing," "Losing by Winning," "The Glory of the Cross," "Triumph through the Cross," "The Cross in Modern Experience," might be presented. Illustrations of sacrifice on the part of our choicest youth, in the great world war, for freedom and righteousness, are innumerable. Though they move us to tears, they thrill our souls! The Cross has henceforth a new meaning for our time, and we hope for all time. The gates of freedom have been opened by the heroic self-sacrifice of our glorious youth; and it was the pierced hands of Christ which opened the Kingdom of Heaven to all believers.

So, make this month of sacrifice, not for its own sake, but because it is the price which must be paid, if the soul would shake off its fetters of evil, if life would ascend into holiness and happiness, into such service of men as makes sure the creation of the City of God!

April.

This is the month for a series of sermons on Immortality. Desire for a life beyond is universal. A question older than Job's, is ours, "If a man die, shall he live again?" The terrible toll of life taken in the world war has given new urgency to the question. Numerous books are being written on the subject, many from the standpoint of spiritism and claimed communication with the dead. It is our privilege to speak on the assurance of immortality, through Jesus Christ. Of course we ought to emphasize the quality of eternal life, as well as its duration. It is the life abundant, growing, spiritual. It is the shaping soul which finds imperfect expression here, but perfect embodiment in personal achievement and social living, yonder. Poets, scientists, philosophers, great benefactors of humanity—the world's choicest spirits—can be summoned for testimony on the point. Earth's choicest souls believe in the future life. Is not this of great significance? To crown it all we have the sure word of Jesus, "as of a light shining in a dark place."

May.

The writer has found biography a fruitful field for sermons. Why not try a series this month covering the lives of Moses, Job, Daniel, Paul? Mother's Day comes in this month. It, too, carries a great and tender message.

June.

The month of roses. Have a Flower sermon, for "flowers are alphabets of angels, wherewith they write on hills and dales mysterious truths." This month brings Children's Day. The Glory of Childhood, "The Church and the Children," "The Christian Home" are themes that would round out a month of interesting and helpful sermons.

July. Independence Month.

Make this a month for such themes as "The Democracy of Jesus," "World Brotherhood through a Common Faith in Jesus Christ," "The Place of the Bible in Modern Civilization," "The Providential Mission of America."

August. Vacation Month.

September. Rally Month.

Sermons on the church: the privileges and duties of its membership; its value to the community; the community's debt to the church; its present power and future universal spread; should mark this month. A new valuation of the church is needed as one of the indispensable institutions of human society. A study of the book of Nehemiah will suggest striking topics for this month's sermons.

October.

Follow up your talks on the church by a series on the Inner Life, for it is the inner life which furnishes the dynamic for the service we expect of the church. Such themes, "The Untroubled Heart," "The Friendly God," "Companionship with Christ," "The Expanding Life of the Soul" would be found fruitful.

Thus we have gone the round of the year in our program. To have such a plan, implies hard study and wide reading. It will make a growing minister and a growing church. You will be obliged to read widely and to think deeply, if such great themes are to be worthily presented. To all your reading, add prayer; "for much reading and thinking may make a popular preacher, but much secret prayer must make a powerful preacher."

Your program has an inspiring aim; it ought to make you an inspiring preacher; for it is nothing less, and nothing else, than the building of the Kingdom of God in the hearts of men, and in the world.

MISGUIDED INSTRUCTION.

President Woodrow Wilson, in his address on May 10, before the French Academy of Moral and Political Sciences, said:

"A great many of my colleagues in American university life got their training, even in political science, as so many men in civil circles did, in German universities.

"I have been obliged at various times to read a great deal of bad German, difficult German, awkward German, and I have been aware that the thought was as awkward as the phrase, that the thought was rooted in a fundamental misconception of the state and of the political life of the peoples. And it has been a portion of my effort to disengage the thought of American university teachers from the misguided instruction which they had received on this side of the sea."

President Wilson's remarks on "misguided instruction" in political science are just as applicable to much of the theological teaching in the leading German universities. Ambitious American students who have in the past gone to Germany to "finish" their education may well ponder the significance of his words.

"Misguided instruction" on religious questions in this country has wrecked the faith and destroyed the usefulness of many promising and capable young men.—G. W. Hootman in Christian Standard.

"Next." A Word to Methodist Laymen

By CHARLES MORRIS BARTON

Commission on Finance Department of Appointments and Surveys

Recent years have seen no less than three great financial forward movements in American Methodism—the Educational Jubilee, in which \$35,000,000 were added to the endowment funds of our colleges and educational institutions; the Conference Claimants' Endowment Campaign, by which \$14,000,000 of the \$20,000,000 sought have been added to the permanent invested funds for the support of Conference Claimants, and, last and greatest of all, the Centenary of the two missionary boards, by which the inspiring total of \$105,000,000 has been pledged for home and foreign missions and war reconstruction. Who would not thank God for every one of these great movements and for the success of them all?

Surely the time has now come to plead the cause of the man whose faithfulness and whose leadership in giving often as well as in labors abundant has made possible the success of every such appeal.

That such a movement is timely is evidenced by the statement of Dr. Paul L. Vogt, superintendent of the rural department of the Board of Home Missions and Church Extension (Year Book, 1919, page 20) that of 12,001 rural pastors of our churches

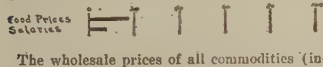
2,308 received salaries less than \$400.
1,499 received salaries of \$400 to \$600.
1,005 received salaries of \$600 to \$800.
2,038 received salaries of \$800 to \$1,000.
1,789 received salaries of \$1,000 to \$1,200.
2,027 received salaries of \$1,200 or over.

That salary increases have not kept pace with the increase in the cost of living is clearly indicated by the following comparisons, in which use is made of statistics furnished by the United States Bureau of Labor Statistics, bulletins issued in November and December, 1918, and in January, February and March, 1919, and of other statistics published in the Methodist Year Book, 1919, pages 20, 51 and 55.

MEASURING OUR PROGRESS

From October 15, 1917, to October 15, 1918, retail prices of food increased sixteen per cent; from November, 1917, to November 1918, eighteen per cent. Pastors' salaries increased in the same year 7 1-8 per cent.

One Year's Advance in



The wholesale prices of all commodities (including in the tabulation farm products, food, etc., cloths and clothing, fuel and lighting, metals and metal products, lumber and building materials, chemicals and drugs, house furnishing goods and miscellaneous) increased from 1915 to 1918 ninety-six per cent. In other words, wholesale prices practically doubled in three years. The average salary paid to Methodist pastors increased during the same three years fourteen per cent.

Three Years' Advance in

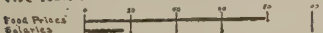


"Comparing prices (retail, October, 1918) with the average for 1913, it is seen that many commodities have more than doubled in price. Conspicuous examples are wheat, corn, rye, cotton, wool, bacon, ham, lard, milk, eggs, sugar, pig iron, tin plate and coke. Increases of over 100 per cent are also shown for cattle, hogs, sheep, wheat and rye flour, corn meal, cotton and woolen goods and shoes."

"A comparison of prices (retail) for the five-year period, shows that food as a whole was seventy-five per cent higher in October, 1918, than in the same month of 1913. Every article increased fifty per cent or more."

Pastors' salaries increased in the same period a little more than seventeen per cent.

Five Years' Advance in



THEN AND NOW

The average Methodist pastor was less adequately paid in 1918 than five years earlier:

The purchasing power of his wage, 1918, measured by the quantity of food it would buy, was seventy per cent as great as in 1913.

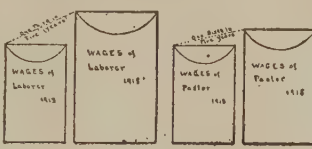
"During the five-year period, December, 1913, to December, 1918, all food combined shows an increase of seventy-nine per cent."



THE STORY OF TWO ENVELOPES

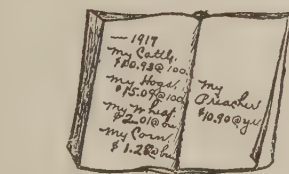
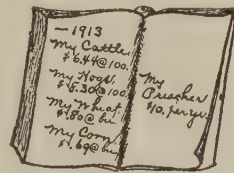
In view of the increased cost of living, labor has demanded and has received an increased wage. "Wage increases ranging from thirty-five to sixty-five per cent were granted to employees of twenty-two street car and interurban companies operating in sixteen cities in an award announced today by the War Labor Board."—News Item. Union wage rates per hour, all industries, increased 1913 to 1918 thirty-three per cent; per week, thirty per cent. The percentage of increase in pastors' salaries during the same period was approximately half as great.

How They Grow



STRIKING A BALANCE

Salary increases have not kept pace with the increase in the people's ability to pay, especially in the rural sections. This is clearly shown by the increase (as recorded in the Year Book of the Department of Agriculture) in the average farm price, December 1, of wheat, 1913, 79.9 cents per bushel; 1917, \$2.01; of corn, 1913, 69.1 cents; 1917, \$1.28; of oats, 1913, 39.2 cents; 1917, 66.9 cents; in the yearly average price at the farm per head of beef cattle, 1913, \$28.36; 1917, \$35.92; 1918, \$40.88; of hogs, 1913, \$9.86; 1917, \$11.75; 1918, \$19.51; of sheep, 1913, \$3.94; 1917, \$7.13; 1918, \$11.82. The average of prices paid to producers (Bulletin, Bureau of Statistics) in 1917 was ninety-eight per cent greater than in 1913. Salaries increased 1913 to 1917 a little more than nine per cent.



START THE NEXT PAGE, RIGHT!

The total annual production of American farms, which in 1913—including in the reckoning crops, animals and animal products—was \$9,849,512,511, grew in 1917 to \$19,443,849,381 (Year Book, 1917). In 1918, the year

immediately following this remarkable increase in rural wealth, 2,308 Methodist pastors in rural communities received as salaries less than \$400.

WHERE IT IS NEEDED

Churches which five years ago were paying their pastors the most inadequate support will in the majority of cases be found to be the churches which in the past five years have made proportionately the smallest increases in salaries paid. In many communities the very life of the church depends upon the obtaining of a more adequate support for its ministry.

WHAT OUGHT WE TO DO?

In view of the facts above stated, first, ought not churches which five years ago were paying their pastors a cash salary of \$1,000 or less in the course of five years to have increased that support at least fifty per cent? Ought not churches paying five years ago from \$1,001 to \$1,500 to have increased that support at least thirty-three and one third per cent? And ought not churches paying five years ago from \$1,501 to \$2,000 to have increased that support at least twenty-five per cent. If we have in recent years been unmindful of the pastor's claim, shall we not give just heed to it now?

Second, ought not every congregation under ordinary conditions to pay this year at least as liberal a support as last year, with, if possible, some increase in every charge?

Ought not, third, a sum not less than the average cash salary paid in any Conference or homogeneous group of Conferences be accepted as a minimum salary standard in such Conference or group of Conferences? And shall not practical plans be put into effect to reach at least that minimum standard in every charge?

Competent investigators (investigation conducted by the Chamber of Commerce, Spokane) have reported that the average yearly expenditure of a workman's family in that city is a little more than \$1,500. Labor Arbitration Boards have estimated the minimum cost of living for a family of five as \$1,431. Delaware ship-yard workers and \$1,506. Seattle street-car employees. Ought the pastor of any church in a sizable city to be asked to clothe and feed his family, furnish his library and educate his children upon a smaller wage than is required to maintain the workman's family in decency and in comfort?

A LAYMAN'S TASK

In the development of such a program of better pastoral support the leadership of the district superintendent is fundamental and should eagerly be welcomed. Only in the closest co-operation with the district's natural leader is any worthy achievement possible! But the successful accomplishment of any significant program will chiefly depend upon the active effort and enthusiastic advocacy of laymen. Lay Conferences and Laymen's Associations should begin the splendid forward movement. District, group, Quarterly Conference, Minute Men and unit organizations should put it across. Will we do it?

"LEST IT BE A SIN UNTO THEE"

Second only in importance to an adequate standard for the support of the ministry is an effective provision for the regular, on-time payment of the support promised. By what right may a church withhold for weeks and months the wage its minister has long since justly earned? The Discipline (¶ 327—see also Deut. 24, 15) appoints and requires a quarterly settlement day, on which all claims are to be paid in full.

The same motives which impel to a forward movement for better pastoral support similarly counsel an investigation of the merits of the "alternative plan" (Discipline, ¶ 328) whereby all the district superintendents are paid monthly from one common fund.

NEXT—

Among the many causes seeking acceptance as *The Next Thing* upon the Church's program none can with better reason urge its right to a large place in the Church's plans for the immediate future—a necessary element in any program of evangelism or of missions—than this: the purpose to secure a more adequate support for the too often ill paid servant and spiritual guide and effective leader of the Church in every forward-looking effort and achievement—the man in the pulpit.

This page from "The Christian Advocate," furnished free to churches making efforts to increase ministers' salaries. F. M. Barton, 70 1 Caxton Bldg., Cleveland, O.

The Atonement.

From The Expository Times.

About the same time as Dr. Drummond was gathering together his lectures on the Pauline theology a clergyman of the Church of England was thinking out a book on the Atonement. The Rev. P. L. Snowden, Vicar of Hepworth, near Huddersfield, had undertaken, at the beginning of the war, the first form of national service that came to hand. A band of tree-fellers were at work near York and he joined them. "After a couple of weeks' practice the labor of cross-cutting became sufficiently easy and mechanical to allow one to work out minor problems on the subject which had first aroused my interest twenty years previously when getting up Dr. Dale's great book on the Atonement for my Priest's examination. The dinner-hour, spent sitting in the sunshine on a carpet of pine-needles with one's back to a log or tree-trunk, afforded opportunity for putting one's working thoughts into forms of rough notes; and the unoccupied hours of long summer evenings spent in the pleasant cottage of the farm laborer, a true gentleman of the soil, with whom I lodged, enabled me to elaborate and arrange the day's notes."

When the book was ready he issued it with the title "The Atonement and Ourselves" (S. P. C. K.; 10 s. 6d. net). For it was beaten out of the necessities of his own religious life and his intimate acquaintance with the lives of others.

Now it was altogether likely that a book with such an origin should be strong to represent the moral influence of the example of Christ. But it is written for the very purpose of showing that the example of the life of Christ and the love of Christ in his death are inadequate to reconcile us to God, and that, even if they were adequate, the fundamental thing in the Atonement is not our reconciliation to God but God's reconciliation to us. The author goes so far as to say that even if we were reconciled to God and reclaimed, there is still something in God to be reckoned with. "It is, therefore," he says, "one chief object of this book to oppose the theory that remedial motives are the only ones which can inspire true justice, and to claim for Divine Holiness that it has other duties and objects in view in addition to the reclamation of the sinner."

Mr. Snowden goes back to history. All the great movements of the past have been inspired by the Cross. And by the Cross he does not understand a great or the greatest example of self-sacrificing love, but an act of mediatorial redemption. "They have all," he says, "been inspired by the Cross, from the time that the greatest missionary determined to know nothing among his converts but 'Jesus, and him crucified' (1 Co. 2-2), and revealed the source of the inspiration which gave him power in his cry: 'God forbid that I should glory save in the Cross of our Lord Jesus Christ' (Gal. 4-14)."

Again, "this same consecration upon the Cross as the means of salvation from sin is found also in the case of St. Francis of Assisi, the great revivalist of the thirteenth century.

We read how, in intense spiritual conflicts, seized with a real horror for the disorders of his youth, he would implore mercy,' until at last, after some years of struggle, at the foot of the crucifix of St. Damien, he found the peace and acceptance by God he longed for; and how, later, even his very body was marked with the stigmata of the Cross as evidence of the nature and intensity of the conviction which drove him to labors, and made them so marvellously fruitful. The Crusades were not, it is true, altogether or even mainly spiritual undertakings, but certainly religious feeling had a great deal to do with these vast movements, and the cross the crusaders bore on their shoulders expressed what was the most solemn and deepest motive inspiring them."

And again, "In the Reformation we find the same force at work in its central figure, Luther. The dominant thought in his mind was that which 'is perhaps the most awful and imperious creation of Christianity—the sense of sin.' 'I tormented myself to death,' he said, 'to make my peace with God, but I was in darkness, and found it not.' The light came with the realization that forgiveness could only be found through faith in the crucified Christ, and it was no chance collision, but the natural result of this deep conviction of the need and true source of salvation which drove him to kindle the flame of Reformation by his public denunciation of Tetzel's sale of pardons."

The instances are notorious, and they are representative. The more recent cases are in entire agreement. "In our own land and in more recent times the Evangelical movements were inspired by the same motive. The awful consequences of sin and the love of God manifested in the salvation provided by the Cross were the two great thoughts animating the Evangelical revivalists; while later, in the Oxford Movement, which was ostensibly more concerned with questions relating to the outward organization of the church, the title of Newman's sermons, 'The Cross of Christ the Measure of the World,' is in itself a sufficient indication of the place which the Atonement filled in the spiritual life of its leaders, and explains their emphasis on the doctrine of penance."

If, then, we are able to take advantage of the present opportunity, if we are to recognize the hand of God in that strange providence which has given the doctrine of Atonement the very first place in the thoughts of men, we must make it clear that what Christ accomplished in his death was not merely to move men to repentance and faith in God, as the condition of their being reconciled to him, but, in the words of the late Denney, "to do a work as reconciler which tells upon God as well as upon the sinful."

George Bernard Shaw on Christianity.

"I am ready to admit," says Mr. Shaw, "that, after contemplating the world of human nature for nearly sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will if he had undertaken the work of a modern, practical statesman."

METHODS OF CHURCH WORK

E. A. KING

Every reader of this November issue is doubtless in the midst of church activities trying to "make good." In some parts of the country church work goes with enthusiasm this year, and in some others it is very hard. One of the present vital problems is that of finance. The high cost of living has struck the average minister a severe blow. Wages increase all about him but his salary remains the same! It places many of us in a difficult situation, but we have to be goodnatured about it and remember that we did not enter the ministry for financial gain.

There are two encouraging phases to this problem just now. Some of the newspapers are urging a general raise in ministers' salaries. We have before us a series of such editorials taken from the San Francisco "Examiner." It is to be hoped that the good work will go on. The other encouragement lies along the line of the work of The Expositor itself. The Editor of this magazine has done a great deal in the past toward getting ministers better paid. More is going to be done in the future.

Now there is another vital factor to be considered and this is squarely up to every minister. The church organization can be made more efficient and in actually making the church a better paying investment the minister can very greatly help himself. The Expositor is calculated to help every minister to better and more successful plans of work which will bring larger congregations and secure more money. This, of course, encourages the church officers and there ought to be more money for the minister.

We know of a minister who asked his official board for a larger appropriation for publicity but it refused on the ground of extravagance. The minister finally won the consent of the Board on condition that in case of loss he would pay the deficit out of his own pocket. Instead of failure there was wonderful success and it was not long until the Board appropriated \$25.00 a week for advertising.

Expansions in church enterprises are usually left with the minister. If he does not get new visions of larger work, if he does not propose practical plans for increased efficiency, who does? He is supposed to be the trained leader, the responsible guide.

This month the Methods Department concerns itself with financial matters. If we can be of further service by answering some of your questions by mail, feel free to write, but always enclose adequate postage. We cannot answer post-cards or letters without return postage.

* * *

Again we say that this Methods Department is a community affair, made possible by the altruistic spirit of our readers. We could help more if more of you put the editor on your mailing list. Send him lists of your

sermon topics, copies of your church plans (not of buildings, but of activities), your annual reports. What have you done with your Service Flag? Are you getting hold of returned soldiers, if so, how? How are you raising your money this fall? We would like information about Federated Churches, Union Churches, Inter-church work, etc. What are you doing with your prayer meeting? What kind of socials are you having, and how are you meeting the "dance question" among your young people? Are you doing anything definite along the lines of teaching social hygiene in your church? Have you found a specially good religious book that other ministers ought to read? Send everything to the editor of this department, Rev. Elisha A. King, 73 South 15th St., San Jose, California.

HELPFUL BOOKS ON CHURCH BUSINESS.

A good library of church business and efficiency books is gradually being built up. The following volumes are some of the best in print:

"Modern Church Finance" (\$1.25); "Modern Church Management" (\$1.25); and "A Modern Church Program" (60c) by Albert F. McGarrah. These are published by Fleming H. Revell Co., New York.

"Church Finance," by Frederick A. Agar (50c), Missionary Education Movement, New York City.

"Ways That Win in Church Finance," by Albert Sidney Gregg, F. M. Barton Co., Cleveland, Ohio.

"The Way to Win," by Fred B. Fisher, The Methodist Book Concern, Cincinnati.

"Scientific Management in the Churches," by Shailer Mathews (55c), University of Chicago Press, Chicago, Ill.

"Big Jobs for Little Churches," by John F. Cowan (75c), Fleming H. Revell Co., N. Y.

"How to Fill the Pews," by E. E. Elliott (\$1.50), Standard Publishing Co., Cincinnati, Ohio.

"High Mark Congregations," by Henry Gurtin (50c), Horace Worth Co., Boston.

THOROUGH ORGANIZATION THE SECRET OF SUCCESS IN DEBT RAISING CAMPAIGN.

Not long ago the "Continent" carried a news item stating that the First Presbyterian Church of San Diego, California, had raised \$25,000 on its indebtedness. We wrote the pastor, the Rev. E. F. Hallenbeck, and print a part of his reply.

"Our debt raising campaign began in the spirit of the familiar lines:

"Somebody said that it couldn't be done,
And he with a chuckle replied that maybe it couldn't,

But he would be one who would not say so till he'd tried."

"We enlisted the interest of a few men, appointing the strongest committee available. It was the business of the few interested ones to inspire confidence and arouse enthusiasm among the others. A preliminary canvass committee was appointed from the larger group. In two or three weeks nearly one-half of the amount at which we aimed, namely \$25,000, was in sight.

"The privilege of the task and the responsibility coupled with the privilege, were laid upon the hearts of the people from the pulpit. A letter was sent to each family in the congregation. Then on a Sunday morning the matter was presented and subscriptions were called for. \$21,500 were pledged at this time including, of course, the subscriptions which had been made in advance.

"A number of teams had been organized in accordance with the organization of the church. We had a Trustees' team, a Session team, a Deacons' team, a Brotherhood team, a Christian Endeavor team, a Sunday School team, and a Woman's Societies team. After the public appeal cards representing those who had not subscribed were placed in the hands of these teams and in about two weeks the goal was reached and passed. We had a great jubilee dinner at which time the total subscription was announced."

A GRATITUDE OFFERING THAT PAID A CHURCH DEBT.

Rev. Geo. C. Noetting, Williamson, N. Y.

We had twenty names on our Service Flag. We had no gold stars. People felt very grateful that all our boys were coming back. I talked over the proposition with elders and trustees and we decided to hold a congregational meeting after a supper, the very best free supper the women could serve. At this supper the different departments of the church, including Sunday School, Christian Endeavor Society, Ladies' Aid, Woman's Missionary Society, Session, and Trustees were asked to present some definite objectives in a great forward movement.

We had about 300 at this supper. While at the tables the various departments presented their plans, such as: Session, 150 present at prayer meeting, 50 new members; trustees gave financial standing of church and said they thought the time had come to pay the mortgage.

I made a short speech, setting forth the work of the church, value, etc. I emphasized the sacrifices of our boys and I raised the question of a fitting memorial for them, and I asked my people to pay off this mortgage as a thanksgiving to our boys so that when they came back (as thank God they all of them did) they would find that we also were doing things. Different individuals expressed themselves and we decided we could do it.

The trustees were instructed to devise ways and means. They met, decided to subscribe first before asking others, and six of them pledged \$2200. I preached on some related topic stirring up the enthusiasm of the people.

The money was easily raised, through pledges secured by the trustees. Each person pledg-

ing, on paying, was given an engraved receipt which had upon it a picture of our church and the words, "As an expression of gratitude to Almighty God for the safe return of all our men enlisted in the Great War."

When we burned the mortgage we had a free church supper for all members of congregation and their families, and after the supper we had the following program:

Hymn, "The Son of God Goes Forth to War." Scripture.

Roll call of our enlisted men.

Response by men present or some member of family telling where located.

Hymn, "When the Roll is Called Up Yonder."

Prayer.

Statement of results of canvass by Chairman of Trustees, mortgage placed on pulpit in wire rack to hold it upright.

"Hallelujah Chorus," by Choir.

Four soldiers in uniform ascend pulpit two from each side, set fire to mortgage (lights in church turned out) congregation rise and sing Doxology.

Short Address by Pastor.

Hymn, "Blest Be the Tie That Binds."

Benediction.

"SEVEN DOLLARS PER" FOR MISSIONS.

There was a 73 per cent increase in gifts to missions at Flemingsburg, Kentucky. The pastor, Rev. H. M. Stansifer, says that during the year 1918 his church averaged nearly \$7.00 per member for "others." In 1915 this same church was giving only \$1.31 per member. How this advance was made is of interest.

The Flemingsburg Church is a typical Central Kentucky county seat church. All the increase in gifts was done without the aid of church suppers, bazaars, etc. All the offerings were direct gifts.

The pastor appealed to his people through the eye by making charts of many kinds. He says:

"A week's efficiency campaign was started by paying off an old debt of ten years' standing. Services were held each evening that week. Charts were used in the campaign. The first chart bore the slogan, "Every Member Helping Every Cause," and reverse, "Every Cause Helping Every Member." The second chart was a list of 22 Central Kentucky churches, with the average gift per member for missions and benevolences. This list was selected so that our church might be as near the bottom of the list as possible. Churches that were well known to our congregation were selected. This chart had the desired humiliating effect. Then one explanation was given: that most of these churches had had the Every-Member Canvass while we had not. In order that we might be like the people around us, it was for us to go and do likewise."

About ten charts were used in this campaign to show the church exactly how it stood in its support of missions and current expenses. The people saw that 15 per cent of their membership was non-contributing. Other charts showed gradual increases so that the first feeling of humiliation was somewhat modified and the people were shown how to remedy the situation. The church

studied these charts and this aroused the general interest and made everybody intelligent regarding local conditions. During this "campaign of efficiency" the benevolent and educational boards were explained.

Mr. Stansifer issued a perfectly frank quarterly report. He says:

"A quarterly statement of the entire membership of the church is issued, showing how much each member pledges to current expenses and missions and how much is paid. This statement is mailed to each family in the church. It has worked like a charm. The only objectors were those who were not giving what they should and they soon came up with their pledges. This quarterly report has helped in getting members to make pledges and to pledge what they should, as well as in paying what they pledge; and in keeping the members informed as to the membership of the church. It also gets the members to pay in advance. The first quarterly report each year has an extra column for the amount unpaid on last year's pledges. In this way we have been able to collect to within \$50 of our pledges for the year.

"It is not to be presumed that this plan of financing the church has no disadvantages. With money much more easily secured than by the old system, there is a temptation not to preach the heart-searching sermon that might be preached were the offering depending upon the message. Necessity does not now compel. However, to offset that, the minister, under this new plan may present his appeal without the metallic ring to it. This plan also allows him to preach the great doctrine of giving in a broader and more general way."

GRAPHIC EXPLANATION OF THE EVERY MEMBER DRIVE.

The following succinct statement of what the Every Member Drive is and what it proposes to do is taken from the calendar of Plymouth Church, Seattle. You would do well to print this on your own calendar just previous to the Every Member Drive in your church.

What is the chief aim of the drive?

- A great spiritual uplift for our churches, through a fresh appreciation of their mission.
- A new consecration to their ideals.
- A deeper devotion to their duties.
- A strong realization of their unity.
- A close and effective fusing of their life and interests in common prayer and purpose to accomplish what God now waits to do through his church in the world.

Why an Every Member Canvass?

1. As a spiritual influence the Every Member Canvass—
 - Honors religion and exalts the church;
 - Recalls our privileges and rouses good will;
 - Quickens conscience and inspires loyalty;
 - Forms right habits and prompts nobler living.
2. As a Fellowship Measure the Every Member Canvass is:
 - A door to acquaintance.
 - A touch that cheers.

- A clasp that strengthens.
- A tie that binds.
- A call that enlists; and
- A task that inspires.

3. As a Educative Process the Every Member Canvass

- Enlightens members.
- Develops workers.
- Enlarges ideals.
- Impresses duties.
- Broadens vision.
- Uncovers needs.

4. As a Business Method the Every Member Canvass is:

- Simple, sane, sure, sound, systematic and successful.

It is the all-inclusive, democratic, up-to-date way of financing the church.
No better method is known.

5. As an Evangelist Survey, through an all-round visitation, it reveals to the church and the minister:

- The stranger.
- The stray.
- The sick.
- The sore.
- The shaky.
- The strong.
- Invaluable are its by-products—
- Its direct gains enormous.

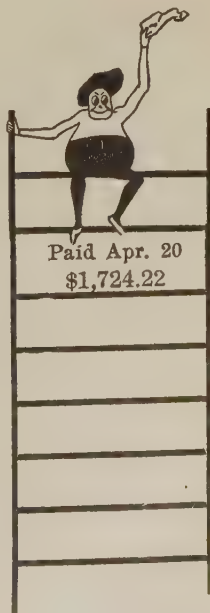
No church will want to do without it.

CHURCH FINANCE SLOGAN.

"Everybody Giving, Nobody Owning."
"System, Not Spasm, Is God's Method."
—McGarrah.

OVER THE TOP CUT.

The following "over-the-top" illustration was used after a successful financial campaign at Seymour, Indiana. You would find this little cut worth using on some of your literature. Send to The Expositor for one, price \$1.00.



AN INDEX TO EXPOSITOR FINANCE METHODS.

A great many of our readers keep files of this magazine and in order to make back numbers more useful in this fall campaign we have prepared the following list of references. Look them up and you will find a world of splendid material:

Vol. XVIII, 1916-17, pages 37, 136, 138, 340, 445, 930, 931, 802, 868, 1001.

Vol XIX, 1917-18, pages 47, 142, 890, 750.

Vol XX, 1918-19, pages, 122, 123, 130, 218, 314, 479, 399, 480, 216, 737, 215, 652, 479.

REVERSE CANVASS PLAN.

The church at Fort Scott, Kansas, has tried out a unique method of raising money for expenses with great success. Instead of sending out solicitors in an Every Member Canvass, letters were written to each member of the church inviting him to call between the hours of 11 a. m. and 6:30 p. m., on a certain day and make his pledge for the year. Deacons and trustees were at the church all the afternoon to explain the budget. It is understood the budget was over-subscribed.

HOW TO ASK FOR SOMETHING MORE THAN MONEY.

Rev. Robert E. Brown, Waterbury, Conn.

The Fellowship Canvass is a Sunday afternoon call on all members of a local congregation to talk over the interests of the church and to enlist personal service.

Its Aims:

To give expression to the spirit of neighborliness.

To emphasize the sense of unity and fellowship in common responsibilities.

To create throughout the parish loyalty to the church.

To enroll every person in the parish for some form or forms of service.

Its Organization:

Need not be elaborate but should be thorough and painstaking. A Chairman or Director should first be chosen. The Director will then select team leaders in the ratio of one to each fifteen or twenty persons in the parish. Some churches make the canvass solely among men. In this case all the teams are of course men. If men, women and children are to be visited, teams may be composed of men and women.

The Chairman or Director of the Canvass then selects an associate for each team leader. In all doubtful questions conference should be had with the leader concerned. The leader and his associate constitute the team.

The card catalogue of the parish must be brought down to date and put in complete form. The list is then divided among the teams, regard being had to geographical location, acquaintance, type of person, etc.

Preparation.

At least one meeting of the canvassers should be held. Two are better. In these meetings emphasize the following matters.

1. The large possibilities of the Canvass.
2. The certainty of a welcome on the part of the people.
3. Detailed explanation of the various kinds of service which are to be presented.
4. Methods of approach, subjects of dis-

cussion, the need of faith in the enterprise as well as of the spirit of unselfishness and good cheer.

The plan should be explained from the pulpit for two or more Sundays, the final Sunday being especially devoted to it. A circular letter or church bulletin should be sent to every member of the parish a few days before the Sunday of the Canvass. This circular should be framed with great care to give the people a true idea of the plan.

Equipment.

Each team will be provided with an Information Card giving information concerning each person to be visited. This is solely for the purpose of enabling the team to do its work intelligently and should be regarded as personal and confidential.

Each team should have twice as many blank Enlistment Cards as there are persons on its list in order to leave a duplicate with each signer. Each church will need to make its own list of kinds of service sought. Here is a sample card:

I desire to share in the work of the.....
....Church of especially in the activities, (check) as follows:

Church Attendance.

Men's League.

Mission Study Class.

Sunday Noon Club.

Mid-Week Service.

Church School Work.

Boy Scout Work.

Camp Fire Girls.

Choir Membership.

Church Ushering.

On Canvass Day.

At an appointed afternoon hour on the Sunday chosen the teams meet at the church, are supplied with the equipment above described, prayer is offered and the work begun. All take supper together, followed by reports and a brief service in the church.

Churches which have tried the Canvass uniformly testify to its value. In one church 30 declared their purpose to unite; 62 enrolled in the Home Department of the Church school; 123 pledged themselves to attend church regularly; 23 to have family prayers; 23 to adopt the practice of proportionate giving, etc. In another, out of 710 men called upon 455 signed cards. In this church over 50 united with the church at the next communion.

Careful follow-up work is of course always required by the pastor and his immediate assistants.

A NEW KEY TO AN OLD TREASURE HOUSE.

The publishers of Hastings' "Great Texts" have compiled an "Index." This is what we have been waiting for. The 20 volumes that constitute the series called "Great Texts of the Bible," edited by James Hastings, is by all odds the best collection of homiletical material we have ever had the privilege of using. Now comes the index, a small volume, 79 pages, double column, full of suggestion, containing every topic of importance mentioned in the 10,000 pages of the "Texts." The price is \$1.50. Published by Charles Scribners Sons, New York.

A THOUGHT FOR SERMON OR CALENDAR.

Thanksgiving.

The bounteous harvest—fruit of the cold, and the rain, and the storm, as well as the warmth, and the sunshine and calm, all of them needed to bring to us the blessings of life and nourishment.

The full-grown man—master of self; quick to respond to the needs of the weak, and ready to help in the battle of life—made strong by the stress and the strain of the strife, these having their share in bringing to him the broadening-out and the filling-in, which give him a vision of his brother-man as part of God's great universe, which was made for all mankind.—Rev. Charles Stelzle.

THANKSGIVING THIS YEAR.

In the busy rush of stirring events when every moment seems impelling one onward into the fray, there may not seem to be time to say "Thank You," even to God, the author and giver of all that is worth while in life. There are going to be many motives for thanksgiving this year, but underneath everything thoughtful people will be conscious of great loss and forebodings concerning the whole future of life and government. As ministers it will be worth while to keep this in mind when we prepare our sermons, addresses, and programs.

HELP PUT UP ONE OF THESE.

We wish that every church in America would put up an attractive poster (in colors) like this one reproduced from Gurting's "High Mark Congregations," (mentioned elsewhere in this issue). It would do a world of good and emphasize the importance of decision in religion.

The dividing Line

between

poverty and riches

ignorance and knowledge

and between

not going to
church and church-going

is

"I will"

A GOOD STORY FOR THANKSGIVING.

About the season of Thanksgiving it would be most interesting to re-tell the story of the Pilgrims. The following book is just the thing

to arouse interest in these people who made Thanksgiving Day possible. "The Story of the Pilgrims for Children," by Roland G. Usher, Ph. D. professor of history, Washington University, St. Louis (Macmillan, N. Y., illustrated, \$1.25).

AFTER-WAR TASKS OF THE CHURCH.

In a little pamphlet widely circulated among the churches there are twelve "After-War Tasks," but only three of them apply at this time. They are exceedingly important and we give them below:

1. To **arouse** the churches to support the campaign of the government against social vice, especially by emphasizing the moral and religious aspects of this problem.

2. To **arrange** for an exchange of pulpits by ministers of America, Great Britain and other European countries with a view to deepening religious life and promoting international good will.

3. To **study** the effects of the war on religious life and thought and to give the results to the churches—educational work along lines of national and international questions confronting the Christian Church.

DEMobilIZATION OF SERVICE FLAG CEREMONY.

Rev. E. E. Diggs, Jr., Valley View, Texas.

On Sunday night, August 24th, we had our demobilization service of our national service flag, and in its stead we raised the Christian Service flag. This flag consists of a white field edged with gold in the center of which is the red Passion Cross, around which are grouped seven small blue stars, as representative of the whole church. At the top of the white field in the center we placed one large blue star, with the numeral 22 in white as representative of the 22 young men who went out from this church.

We are to keep a permanent record of their names on a roll of honor, which is framed. We will place after each name a gold or silver star showing whether they served at home or abroad, also we place a red star after the name of each one who was a Christian and as the others profess faith in Jesus we will place a red star after their name. On our large Christian Service flag we are to add blue stars for each addition to the church. The order of service was as follows:

America.

Invocation.

Hymn.

Scripture Lesson. Read responsively.

Hymn.

Prayer.

Announcements and offering.

Quartet.

Reading of Roll of Honor.

Lowering of National Service Flag—

Raising of Christian Service Flag—

Star Spangled Banner by Piano and Malo-
phone.

Prayer of Thanksgiving and dedication (All returned safely).

Sermon—Text, Rev. 1:16: "And he had in His Right Hand Seven Stars."

Subject: "The Service Flags."

Hymn—all stand. An appeal for confession of Christ by placing a star in his hand, on his flag.

Hymn.

Benediction.

"THREE CHURCHES IN ONE."

A very interesting and encouraging story with the above caption is to be found in "The Christian Herald," for September 13, 1919. It is an account of the union of three small churches of Garrettsville, Ohio, into one church. It is a valuable article because it shows one way the Christian Churches in rural communities can get together for greater efficiency and the more rapid advancement of the kingdom of God.

The churches involved were Congregational, Baptist, and Disciples, all of the same polity. They joined in a new organization which they incorporated with the name "United Church." No member was asked to alter any of his beliefs and any candidate for admission might choose his own mode of admission. Contributions to missions go to the denominational bodies indicated by the givers or as determined by a joint committee. For all local work the members act as one body.

The old Baptist building is now used as a gymnasium, having been remodeled. Shower baths have been installed and the building is a real community center. The Disciples church building is used as a public library.

Garrettsville is a town of a thousand souls, and the community is a prospering one. It had four churches, the Congregational church being the largest, paying \$800, and parsonage. The struggle to maintain these churches was hard just as it still is in a thousand similar communities in Ohio and other states. The Methodist church did not see its way clear to unite, but the two churches now left in the community work together.

THE INCREASING MINISTRY OF MOVING PICTURES.

The Y. M. C. A. in France demonstrated that the moving picture reached more men of the A. E. F. than all other agencies put together. The "movie" was everywhere and eagerly anticipated and thoroughly appreciated by everybody. Great truths of every kind were "put over" through the film.

As a result of this experience both in Europe and America, attempts are being made now to profit by the experience. One of these newer movements is to provide churches with machines and suitable films on a circuit basis. The organization behind this plan is called "The International Film Corporation," with headquarters at 160 Fifth Ave., New York, with agencies in various states.

We have recently had notice of a new book on "Showing Movies for Profit in School and Church," issued by the "Reel and Slide Magazine," 418 S. Market St., Chicago. Write to them for further information.

AN ANNUAL OFFENSIVE.

The Trinity Reformed Church of Akron, Ohio, Rev. Geo. Longaker, pastor, announces his

"Annual Offensive." In sending out the invitation the church officials say:

The Pastor and Consistory announce the New Drive in our church and community life, beginning with the week of September 8th. The purpose of these services is to call together the entire constituency of the parish and enthrone young and old for newer and greater work. Your presence is most earnestly sought in order that these services and meetings may result in the largest blessing to the Kingdom.

The program is arranged for Sunday and is well worked out. In part it is as follows:

Bible School at 9:00 o'clock—"Conquering Evil," 1 Kings 21:11-20; Eph. 5:11-18.

Morning Service at 10:30 a. m. "God's Temple."

Union Meeting of the Reformed and North Hill Church of the City at 2:30.

Greetings from sister churches.

Symposium—The Church.

Its Commercial Value to the Community.

Its Educational Value to the Community.

Its Moral, Spiritual Value to the Community.

Its Evangelistic Value to the Community.

Y. P. S. C. E. at 6:30. "Training Conscience and Trained by Conscience."

Praise and Consecration Service at 7:30. "Living Stones."

The symposium was carried on by six clergymen. Such a day must bring large returns to both church and community.

A TRACT FROM CHARLES L. KLOSS.

Dr. Kloss is an Oakland, Cal., pastor, and every once in awhile he has a good strong hit at somebody or other in his calendar. Here is one that might be used on many church bulletins throughout the country:

Fathers:

Over in Scotland, one afternoon, a man started to climb a steep crag back of his home. The way was rugged, and after he had gone some distance, the mist came down, obscuring the path above and below. Presently he was startled by the childish treble of his young son, who called: "Choose a safe path, father, I'm coming after."

Your children do not exhibit any very great interest in religion, the church, Bible study.

Why?

Turn that interrogation over for a little while—Why?

The first word of leadership, and the last last, is not "go," but "come." One shining example of interest and enthusiasm in religion is worth a ton of commands enforced by threats or punishment. Children are quick to sense reality. They are imitators. They learn by absorption. Religion is not a thing of precept alone but of atmosphere as well.

Granted the mother to be the ethical superior, that does not absolve the father from his share of moral guardianship.

Through companionship with his boy the father can instill reverence for women, chastity of thought, high ideals of service, honor, fair play, above all, loyalty to Christ and his word.

Choose a safe path—the children are coming after! Like father, like son!

PRAYERS WANTED.

The editor of this department would like to know what prayers are used by ministers in connection with taking up or receiving church offerings. Do you have any other service in connection with the ceremony? We would like reports and suggestions as to how to make a religious use of the offering plate.

THREE BOOKS ON THE "SECOND COMING."

In many quarters there is heated controversy over the question of the "Second Coming" of Christ. The truth about it does not reside wholly with one side of the argument. We know there are many of our readers who desire to see both sides. The three books mentioned here ought to be read and we are glad to give them space.

"Prophecy and Authority," by Kemper Fullerton (The Macmillan Co., New York, \$1.50). "The Millennial Hope," by Shirley J. Case (University of Chicago Press, \$1.25). "The Coming of the Lord," by James H. Snowden (Macmillan).

FOR YOUR OPENING MESSAGE.

What some of us need is a new idea once in awhile, something to make us think and spur us on. Herbert A. Jump, of Manchester, N. H., is always jolting his fellow citizens into some new way of looking at things. Here is a clear cut set of "Objectives" from his pen that may prove unusually suggestive to many of us. It might be well to incorporate some of it into our November letter to the congregation.

The war has given to the vocabulary of the average man a new word, "Objective." It became inspiring monotonous to read day after day in the newspapers that our American troops had "attained their objectives." As soldiers of the Kingdom, shall we be as unvaryingly successful in achieving our spiritual objectives for 1919?

Here are some of my objectives. What are yours?

A Body—cheerfully healthy, flexibly efficient, serving the Lord.

A Mind—abhorring sloth, unstupefied by vanity, unwarped by petty bigotries.

A Soul—supremely eager to serve; willing on occasion also to be served.

A Faith—using the speech of today, reaching upward toward the God of eternity.

A Home—where personal relationships are not altogether smothered by public engagements.

A Church—not ambitious to do everything, but ashamed not to do its full duty.

A City—built of brotherly citizens, ready to spend money on nobler objects than electric lights.

A Nation—aspiring to genuine democracy, unabashed by the dignity or antiquity of existing institutions.

A World—turning its eyes more frequently, more universally, both toward Bethlehem and toward Calvary.

WISE SAYINGS FROM THE "ASSISTANT PASTOR."

The following breezy sayings are taken from that bright little church paper from Bethany, Mo. Some of these items might well be copied on calendars and in church papers all over the land:

The Church Member Who Counts.

Mr. M———. He is a Maximum Christian. Others may give but a trifle of their time and thought and care to the church, but he is unwilling to place the kingdom last. When he does a piece of church work, he does it. He believes that church membership is a great thing, and acts on this principle.

The Church Member Who Discounts.

Mrs. K. She knocks. She is a chronic kicker. She knocks everybody out of sight. She knows all the rules of attaining unpopularity, and reaches this distinction by her consistent effort to render others unpopular.

Pews— No. 1.

There is a pew in every church which should be labeled "Late." It is occupied by Brother (or Sister) Go-Slowly.

Cleanliness and Neatness.

If there is one place that should be clean and neat, both inside and out, it is the house of God. The world often judges the love of God's people by the care given the property.

The Key-Note.

The key-note to success in church work is co-operation. All pulling, and all pulling the same way at the same time. The church is like a wagon heavily loaded. It is in danger of stalling, then those who have been riding should get off and get behind the wheels. What would you think of one trying to turn one wheel backward while another was trying his best to turn his wheel forward? Be careful not to clog the church wheels of progress. Keep in mind that the keynote is co-operation. Are you fitting into your place and doing your part to make the church a success?—Spark Plug.

PROGRESSIVE PASTOR'S PROGRAM.

The pastor of the Congregational Church at Lowell, Mass., Rev. Arthur S. Beale, has published a schedule of his year's work arranged in monthly programs. It will repay careful study.

September—Rally Month. Preparation of parish lists and districting.

Sept. 21—Visitation Sunday. Visitation organization working.

Sept. 28—Rally Sunday. Every department urging attendance.

October—Attendance and Membership Campaign. Drive for letters, etc.

Oct. 1—Rally Social. Get lists of all kinds complete and go after the people. Hospitality Committee locating, receiving and articulating these. Press Committee arrange advertising and organize weekly letters. Music Committee get quartet in shape and reassemble Junior Chorus. Ushering Committee organize four months' ushering. Keep attendance. Special song. Special motto. No evening services. Sermons relating to Christian Church in the community.

Oct. 5—Evening services begin.

Oct. 12—Columbus Day.

Oct. 21-29—National Council.

Intensive work. "Everybody at church every Sunday." "Clinch prospects." Four colored ribbons, one for each Sunday, until all four at once. Preparation classes. New "Candidates' Manual" ready. Hospitality Committee calling to urge attendance. Press Committee stress invitations and reports to people. Music Committee find special "evangelistic" solos. Sermons relating to Christ's Summons.

November—Thanksgiving Month.

Nov. 27—Thanksgiving Day. Stress previous Sunday.

Intensive. Get all organized programs under way. Each auxiliary organization fulfilling its allotted tasks. Special: Feature anniversaries and special events. Hospitality Committee make much of new marriages, birthdays, etc. Press Committee emphasize Thanksgiving in advertising. Sermons on Christianity, the Joyful Life.

December—Christmas Month. The Christmas spirit must rule this month.

Dec. 3—Annual business meeting.

Dec. 7—Every Member Canvass.

Dec. 31—Watch Night.

Let all committees and organizations plan Christmas specials. Sermons on Christ's Coming, Forefathers' Day, the Past Year, etc.

January—New Year Month. "Begin 1920 Right." Education and Evangelism.

Jan. 1—A calendar with picture of church, pastor, etc., to every family.

Jan. 2-10—Week of Prayer Services.

Jan. 4—Visitation Sunday for social and religious purposes.

Begin weekly cottage prayer meetings Tuesdays. Sermons: One New Testament Book, Tercentenary, World Christianity.

February—Patriot's Month. Education and Evangelism.

Build activities around Feb. 12 and 22. Motto: "Christian Patriotism." Sermons: Great Lives from Old Testament. Home Missions.

March—Lenten Campaign, leading up to Palm Sunday.

March 28—Palm Sunday.

Stress every avenue leading to decisions and conversions. Candidates' classes using "Candidates' Manual." "Become a Naturalized Christian." Special visitation for this. Sermons: Evangelistic. Holy Week Services, March 28-April 4.

April—Resurrection Month. Bring it into all departments.

April 4—Easter. Reception of members. Follow-up work.

April 19—C. E. Convention. Survey of parish to learn results. Publish. Sermons: Victorious Life. Heroes of the Faith.

May—Christian Progress Month. "Growth." May Festival and Memorial Day. "Converted Automobiles." Sermons: The Advancement of the Kingdom of God.

June—Promotion Month. Conservation.

Commencements. Flag Sunday, Children's Day, etc. Picnics in all departments. Sermons: Great Advances in Life. Stress "Life Commencements."

Mr. Beale says that this program was arranged last June by the church itself, and this fact makes the people all the more interested in it.

One other feature of the work here is the sending out each week a "Weekly Bulletin" to each family in the parish. This is done by a messenger service of twenty boys and girls. The parish is divided into districts, mimeographed lists being arranged each season for all who want them, and this simplifies delivery of all sorts of material. Mr. Beale thinks he could not do business without a mimeograph. The "Weekly Bulletin" is reproduced on this machine.

"PRACTICING CHRISTIAN UNITY."

Roy B. Guild, Executive Secretary of the Commission on Inter-church Federations of the Federal Council, has written a worth-while book on inter-church work. It is from the Association Press, 347 Madison Ave., New York (75c). In connection one might read with profit "The Church After the War—What?" by Robert E. Speer, Cary B. Wilmer, and George W. Coleman (75c). Association Press, N. Y. This is edited by Mr. Guild and introduced by Fred B. Smith.

A SUNDAY EVENING RAILWAY EXCURSION PROGRAM.

One of the most unique gospel programs we have ever seen comes from Rev. Paul E. Holdcraft of Keedysville, Md. The underlying idea is like that used in many special day programs, but the geographical scheme seems to be an improvement.

We reproduce the program in part, leaving out purely local references. It was used during a series of revival meetings.

Grand Railway Excursion
Across Judea's Plain, by Calvary's Heights, to
Canaan's Happy Land.

Stations:

Orchestraville.

Uniontown (Hymn, "Blest Be the Tie that Binds").

Psalm Summit (Psalm XXIII).

Prayer Point.

Prospect Park (Hymn, "I Am on My Way to Heaven").

Grouch Hollow (No stop).

Solodale.

Hallelujah Junction (Men's Chorus).

Backslide Swamp (No stop).

Beulah Heights (Hymn, "Dwelling in Beulah Land").

Bibletown (Juniors will sing).

Knockersburg (No stop).

Singers' Glen (Solo).

Parson's Gap.

Exchequer Pass.

Otherthon (Solo, "Others").

Mountain View ("Life's Railway to Heaven," duet).

Home Terminal (Hymn, "The Home of the Soul").

LITTLE ITEMS FOR YOUR CHURCH CALENDAR.

Church calendars may become preachers of helpfulness as well as carriers of news items. Whatever you print is sure to be read. If you have not tried out this plan undertake it this winter.

Good Reasoning:

"It becomes more clear the more one ponders it, that while this is often a hard world in which to be happy, to men of insight and faith it may be a great world in which to build character."—H. E. F.

* * *

"Somewhere, some way, sometime, each day,
I'll turn aside and stop and pray,
That God will make this church the way
Of righteousness to men."

* * *

A Man's Prayer.

Teach me that 60 minutes make an hour,
16 ounces one pound and 100 cents one dollar.

Help me to live so that I can lie down at night with a clear conscience, without a gun under my pillow, and unhaunted by the faces of those to whom I have brought pain.

Grant, I beseech thee, that I may earn my meal ticket on the square and in doing so may not stick the gaff where it does not belong.

Deafen me to the jingle of tainted money and the rustle of unholy skirts.

Blind me to the faults of the other fellow, but reveal to me my own.

Guide me so that each night, when I look across the dinner table at my wife, who has been a blessing to me, I will have nothing to conceal.

Keep me young enough to laugh with my children and to lose myself in their play.—Michigan Tradesman.

* * *

"In which class are you? Are you easing the load

Of overtaxed lifters who toil down the road?
Or are you a leaner, who lets others bear
Your portion of labor and worry and care?"

* * *

Be always "fishing" for new members. Many church calendars always carry an application blank. The following is taken from the San Jose Calendar of September 21, 1919:

Wouldn't You Like to Join This Church?

We would very much like to have you become a member of this church if you are not already one. If you have your church letter with you, you may hand it to the minister. If you would like to talk to the minister about joining please write your name here and drop this part of the calendar in the offering plate or hand to Mr. King.

I desire to unite with the Congregational Church of San Jose on confession of faith, reaffirmation of faith, letter.

Name

Address

(Mark out lines that do not apply.)

* * *

Some Things Jesus Said.

"I am the way, the truth, and the life."

"No man cometh unto the Father but by me."

"He that hath seen me hath seen the Father."

"I am the resurrection and the life." "He that believeth on me, though he were dead, yet shall

he live." "I am the door; by me, if any man enter in, he shall be saved." "I am the bread that came down from Heaven." "I am the light of the world, he that followeth me shall not walk in darkness."

* * *

One Thing Jesus Did.

Jesus of Nazareth made no direct contribution to science or art or government or law, with none of these important realms did he concern himself. Only one thing he did: he made the indispensable contribution to man's fight for great character against sin.—H. E. F.

* * *

"Whosoever thou art who interest this church, remember that it is the house of God, and leave it not without a prayer for thyself, for him who ministers and for all who worship here."

CHAUTAUQUA OF CHRISTIAN DEMOCRACY.

In a circular advertising a new plan of preaching democracy through the churches we find the following sane remarks:

Where, if not in Christianity, is to be found a solution for the multitude of social problems which are so sorely perplexing the world?

What literature of any age or people has spoken more sanely, and yet has with equal fearlessness and lack of compromise rebuked social injustice, than has the Bible?

Who in the history of man has been the true lover of the masses, the unrelenting enemy of iniquity in high places, and half the exponent and exemplification of brotherhood that was Jesus Christ?

Can we find as noble a creed of social righteousness, as clear a beacon to guide us out of the chaos bred by hatred, and as just an escape from the exploitation of tyranny and the strife and bloodshed of revolution by force as gleams from the Sermon on the Mount?

The purpose of this six-day Chautauqua of Christian Democracy is to study the application of the cardinal principles of Christianity to the present crisis in the social evolution. It is a sincere effort to interpret the teachings of the Nazarene in the light of world conditions, not as they were two thousand years ago or as they may be in some more ideal epoch of the future, but as they are today. It is an honest attempt to answer in the light of the Sermon on the Mount, the question which is being asked on every hand, "What is my concrete social obligation?"

In short the purpose is to interpret democracy in the light of Christianity.

THREE SPLENDID BOOKS FOR YOUR WORK WITH YOUNG PEOPLE.

Increasingly we hear of church gymnasiums, boys' and girls' clubs and higher grade socials. Inquiries are often made of the editor about good books on the subjects. We are glad to commend the following:

"A Manual of Physical Training for Boys and Girls," by W. G. Anderson and W. L. Anderson, both of Yale and University of California (\$1.00).

"Enjoyable Entertainments," by Lillian M. Heath (\$1.00).

"Successful Boys' Clubs," by R. P. Anderson, Associate Editor, Christian Endeavor World 65c.

These three books are published by The United Society of Christian Endeavor, Mt. Vernon and Hancock Sts., Boston, Mass.

THE PROBLEM OF RECONSTRUCTION.

We hope you will undertake to distribute copies of the Federal Council's pamphlet "The Church and Social Reconstruction." We recently sent for one hundred copies and placed them on a table in the church vestibule. On the bulletin board over the table we placed a notice like this: "Take one and leave five cents in the plate on the table." The pamphlets disappeared and enough money was left to pay the bill.

ONE WAY TO USE A SOUVENIR SHELL.

A few Sundays ago we had our souvenir brass shell, that came from Verdun, filled with flowers in a prominent place on the pulpit. On the church calendar was the following notice: "Today the souvenir shell is filled with flowers in loving memory of faithful members who entered into the Larger Life during the Pastor's absence in France."

SPECIAL "COME TO CHURCH" MONTH.

In Lawrence, Kansas, the month of November is set aside by the Ministerial Alliance of the city as "Come-to-Church" month. The first Sunday was Everybody-in-Church Sunday; the second was University Sunday; the third, Family Sunday; and the fourth, Surprise Sunday. Appropriate sermons were preached each day, and on Surprise Sunday the ministers exchanged pulpits. The purpose of the special services was to increase church attendance and the result was very gratifying and it is hoped is permanent.

LEAD YOUR CHURCH IN BIBLE READING.

The following example of leadership in devotional study of the Bible is taken from the calendar of Central Church, Fall River, Mass. Daily Bible Readings for the Week:

Prayer: O mighty God, who art of purer eyes than to condone evil, and who hast endowed us with the fine faculties of conscience, permit not to depart from us the power of remorse until penitence issues in redemption from wrong-doing and comes to fruition in the pure joys of consecrated living. Accept our humble confessions of sin and honor our aspirations after thee for thy mercy's sake.

Sunday, Heart searching. Psalms 139:1-18, 23-24.

Monday, Repentance. Matthew 3:1-12.

Tuesday, Confession. Psalm 51.

Wednesday, Aspiration. Job 23.

Thursday, Resolution. Luke 15:11-32.

Friday, Consecration. Romans 12.

Saturday, Joy. John 16:16-24.

GET ONE OF THESE FOR YOUR BOY.

The little pocket edition of King and Meyers "Clean and Strong," the purity book for youths, is just the thing for your fifteen-year-old boy to read. It is scientific and Christian and really helps. Send fifty cents in money or

stamps to E. A. King, 73 South 15th St., San Jose, Cal., for a copy.

THE EDITOR'S POST-WAR LECTURES.

The editor returned to his pulpit September 7th and spoke on "Village Life in France of Huts of Mud." This was a story of what he had seen the Y. M. C. A. do in the 90 villages in which he lived and worked.

The next week he began a series of post-war lectures. The coupon ticket piece of publicity aroused a good deal of attention and each night sees a crowded auditorium. The lectures have an underlying moral and religious purpose and they have been the means of arousing a large and renewed interest in the church. There is a half-hour of music preceding the lectures consisting of organ recital, male quartet, vocal and instrumental selections.

HOW IS THIS FOR A CHURCH "AD"?

The following "tract" advertisement is taken from the calendar of the United Brethren Church of Keedyville, Maryland:

MISSING—Last Sunday, some families from church.

STOLEN—Several hours from the Lord's Day by a number of people of different ages, dressed in their Sunday clothes.

STRAYED—A score of lambs; believed to have gone in opposite direction from Sunday School.

WANTED—Several young people. When last seen were walking in pairs up Sabbath Breaker's Lane, which leads to the city of Destruction.

LOST—A lad carefully reared, not long from home, and for a time very promising. Supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

Any person assisting in the recovery of the above shall in no wise lose his reward.

TWO IMPORTANT BOOKS ON ARMENIA.

Anyone who wishes to inform himself on the Armenian situation should read "Armenians in America," by M. Vartan Malcom (\$1.50) and "The Tragedy of Armenia," by Bertha S. Papazian (\$1.00). Both by the Pilgrim Press, Boston. They are authoritative.

GOOD SERMON TOPICS.

Joseph Fort Newton, City Temple, London.

"The Vision of God." Isa. 6:1.

"The Heart of God." Psalm 103:13-14.

"The Higher Loyalty." Rev. 2:10.

"Can We Follow Jesus Today?" Matt. 16:24.

"The Hidden Life." Col. 3:3.

"The Home of the Soul." Psalms 90:1.

"Another Christ." Mark 16:12.

"Why Do the Birds Sing?" Cant. 2:12.

INFORMATION ABOUT THE LEAGUE OF NATIONS.

A very fine pamphlet has been gotten out by the National Committee on the Churches and the Moral Aims of the War, 70 Fifth Ave., New York City. The title of it is "League of Nations, Outlines for Discussion." It contains an illuminating chart of the ideal of a league prepared by Sidney L. Gulick.

A BEAUTIFUL MARRIAGE CEREMONY.

We feel impelled to tell our brethren of a beautiful marriage ceremony that we have been using for several years. It is simple, brief, and natural in its expressions of love life. The ceremony is especially adapted to marriage among young Christians. The author is Rev. J. E. Kittredge, D. D., and it is to be found in the "Wedding Manual" (A Pastor's Handbook), edited by Dr. G. F. B. Hallock, published by F. M. Barton Co., Cleveland, Ohio.

WON BY ONE.

The plan, in spirit and in part, of the little book published by F. M. Barton Cleveland, O., of this title is thus proposed by some Christian business men in New York.

Application of the principles of scientific business to spreading religion is the purpose of a body of New York's leading men of affairs who have banded themselves together to launch what they call "the every man movement," which will be allied with the Episcopal clergy of the diocese of New York in the work of the propagation of practical religion.

Mr. William Fellows Morgan, president of the Merchants' Association of New York, is chairman of the campaign committee of the new movement.

"We propose to carry out an intensive development of the theory that religion is good business," he says, adding:

"This is a plan which aims to bring into close connection with the church and its work, by personal visitation, every man and woman, regardless of rank or class, whose name is inscribed upon the church rosters.

"It seeks to awaken each of these to a sense of duty and the importance of the work of the church to bring about a spiritual awakening, which is the first step in the task which confronts the church in the campaign for national reconstruction.

"Attention will be given to fair working-hours, just wages, adequate recreation, proper housing, and stimulating and uplifting amusements. When these conditions are met, we can look forward with more assurance to a greater spiritual reaction by the workers.

"Practical religion looks to closer attention to these matters. The immigrant needs attention materially as regards his or her development into the right sort of an American citizen. The negro question, likewise, invites the serious study by the church. These are only a few of the grave questions that confront us."

APPROPRIATE LINES FOR A DECEASED MINISTER.

Very often a pastor is called on to write something in memory of a departed ministerial brother, but fails to find the right stanza to use in conclusion. Here is a beautiful sentiment:

"Servant of God, well done,

Rest from thy loved employ;

The battle fought, the victory won,

Enter thy Master's joy."



INCREASE YOUR ATTENDANCE By Using ILLUSTRATED PRINTING

It's Church Printing with the 20th Century Touch

On receipt of 25c I will send you a cluster of the brightest and brainiest church printing you have ever seen. Many in beautiful colors. Worth many times the price for ideas and suggestions it contains

JOS. E. BAUSMAN, CHURCH PRINTER

542 East Girard Avenue, Philadelphia

A SERMON BY MAIL.

Printed copies of Dr. David James Burrell's sermons distributed at his evening service, at the Marble Collegiate Church, New York, mailed from October to June. One dollar sent to Miss Merc   E. Boyer, 1 West 29th St., New York City.—Adv.

Holiday Greetings for Ministers

Keep up the Christmas Spirit by sending an appropriate remembrance to every member or family in your parish. Send us fifty cents for a sample set of forty Greeting Cards, Folders and Booklets, all different and all suited for you to use. No advertisements printed on them. Your money will be returned if you are not satisfied. Printed supplies for ministers and churches has been our specialty for twenty years.

The Woolverton Printing Company
Osage, Iowa

Preach Children's Sermons.

If you want helpful suggestions, including 44 excellent Children's Sermons, send 27 two-cent stamps to Rev. C. A. McKay, Brockton, Mass., for his book, "Finding Out God's Secrets." Book sent by return mail.

RESURRECTION.

A Yankee soldier in England was being shown over an old church wherein hundreds of people were buried. "A great many people sleep between these walls," said the guide, indicating the inscription-covered floor with a sweep of his hand. "So? Same way in our country. Why don't you get an interesting preacher?"

THE EDITOR'S HABIT.

Dolly Footlites: "You'll never catch me again going out to dinner with an editor."

Her Friend: "Was he broke?"

Dolly: "I don't know whether he was broke or not, but he ran a blue pencil through about half my order."

Prohibition Frees Men and Saves Their Money.

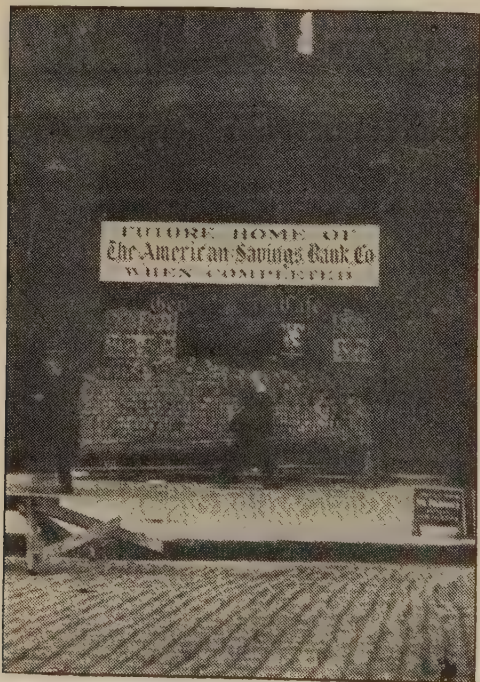
Frank E. Percy of the National Advertising Co., Cleveland, suggested that The Expositor should print the picture of the saloon next door to our publishing offices.

The Miller cafe was popular with the printers, of which the Caxton building is full. The owner became quite wealthy.

Percy suggests that when the bank is opened that the printers and other patrons may still take their money there as formerly, but instead of giving it to Miller to carry to his bank, that they can have it credited to themselves and receive interest on it. This is a saving in shoe leather and insures the peace and happiness of many homes.

The owner of one of the largest wholesale or "barrel houses" in Cleveland is going into the auto truck business and a clothing store is taking part of the room used for alcohol. Good business demanded Prohibition.

Prohibition has let out over 50 per cent of the inmates of work-houses. The man who says he believes in liberty and votes wet, is a liar. His wet vote will deprive these men of their liberty and fill up the work-houses again.



Sample Single Register Furnace.

The heating problem for churches is a serious matter, because it is a case of on and off and gone again. The janitor has to get up at 4 o'clock Sunday morning, or start the fire Saturday night, taking chances on fires.

A single register furnace that can heat a large church, seating 300 or more, in an hour, and save from 20 to 40 per cent in fuel bill, ought to interest you. Charles G. Ista, Cannon Falls, Minn., writes as follows to the Estate Stove Co., Hamilton O.:

"I am glad to advise you that the No. 28

Estate Single Register Heater which I installed last fall in our beautiful new Congregational Church is giving splendid satisfaction. The pastor of the church tells me that they have had no trouble in maintaining a temperature of seventy-five degrees in twenty below zero weather."



E. M. BOND, President
W. T. HOBBS, Treasurer

JAMES T. JACKSON, General Secretary
HELEN W. MARSHETTE, Asst. General Secretary

The Associated Charities

2182 East Ninth Street
Cleveland

July 23, 1919.

Mr. and Mrs. F. M. Barton,
1450 Grace Ave.,
Lakewood, O.

My dear Mr. and Mrs. Barton:-

"Buy a pair of red cheeks to give a little lad again;
"Buy a pallid woman's face the bright eyes of health;
"Buy a broken man a home, buy the strength he had again;
"Here be bargains wonderful awaiting on your wealth".

Theodosia Garrison.

Children in 248 Cleveland families today, because of the death, desertion, accident or sickness of the breadwinner, must look to the Associated Charities for every opportunity for health, training and character development.

Three thousand of these children because of an undernourished condition, anaemia or tuberculosis, need milk. "Will the Associated Charities provide this?" asks the dispensary physician. With your help it will. Many young children now on the verge of tuberculosis, with nourishing food and care at this critical period of life, will grow to sturdy youth.

Mrs. S---- is one of many mothers who has had much to bear this winter. Three of her four children had influenza; one never recovered. Three-year-old Dorothy is still frail and the mother, anxious lest she follow baby sister, is bending every effort to give her special care and nourishing food. The milk Dorothy needs can be provided for five dollars a month.

May we not have your aid in safe-guarding childhood and family life?

Sincerely yours,

E. M. Bond
President.

*Member of the Welfare Federation of Cleveland

A Good Money-Raising Letter. It Raised the Editor \$4 Worth.

"Mother," asked the Modern Child as she was being put to bed, "what are prayers?" "Prayers, darling, are little messages to God." The Modern Child grew thoughtful. "Oh, I see," she said at last, "and we wait till bedtime to send them so as to get the night rate." —New York Evening Post.

Physical Effect of Dancing on Men

From interviews with young men I have learned that preachers who were introducing dancing into their churches, were playing with phosgene gas, and these quotations from "Clean and Strong" by E. A. King and F. B. Meyer, copyright by United Society of Christian Endeavor, will prove my contention.

One young man, interested in the church, when asked what physical effect dancing had on sexual desires, said that it called for indulgence. He told of cases where the young men and their girls went for questionable auto-rides after the dances, but he prided himself on his strength of character, in that he took his girl home and then visited the next town where he patronized regular houses of ill-fame.

There will be a storm of protest over this statement by preachers who have danced, and young Christian men who have danced without such degenerating effects. But sexually there are normal men and sub-normal and ab-normal men.

By self denial and culture and training, the average minister becomes a man of more than average self control. He is practically sub-normal.

The average young man who is not under repression is ab-normal. Thus, the average minister and well-trained Christian man might dance without being conscious of the physical effect. Certainly the large majority of women are unconscious of it. But more than one man who has found his affinity in the dance, would have been entirely happy in his home had he not danced.

Therefore my minister friend, if you are contemplating introducing dancing in your church, I wish to plainly warn you to stop where you are, and to the minister who has already started it in his church, stop and repent.

For you are playing with hell-fire, and the days shall come when you shall be haunted by the faces of those who have danced in your church to the damnation of their souls.

Some of the men, not all, who have committed this grave error don't believe in damnation or salvation. In that case they may not feel any responsibility beyond drawing the crowd.

But in most cases these preachers admitted dancing to appeal to the return soldiers.

Here are the physical results of dancing, quoted from "Clean and Strong," mentioned above:

"Teach us to bear the yoke in youth
With steadfastness and careful truth."

—Kipling.

It is a difficult thing for many a young man to live the clean life on account of his daily surroundings, and there are many perplexing questions which arise that can be satisfactorily settled by himself alone. It may prove helpful, however, if a few of these topics are frankly discussed here.

The Amusement Question.

One of the first problems is the question of pleasure and amusements. There is no doubt at all about the therapeutic value of cheerfulness. A hearty laugh is a hygienic tonic of the highest value, and jolly companionship is conducive to health. No less a philosopher

than Solomon said, "A cheerful heart causeth good healing."

The London "Lancet" declares that the power of good spirits is a matter of high moment to the sick and weakly. A joyous spirit increases the momentum of life in the body.

We were made to enjoy life, to be happy; but with this capacity for pleasure we have been given moral natures, and have, therefore, been made personally responsible for our actions. We live in relations, and, whether we wish to or not, the welfare of others must be taken into account. For this reason questions concerning amusements and recreation must be considered from all sides before we abandon ourselves to indulgence in them.

The Modern Dance.

The question of the modern dance is one of the first to be forced upon the youth's attention. It is a difficult subject to discuss, and perhaps ought to be considered only by men who have themselves indulged in its allurements, and have a fund of experimental as well as observational knowledge at their disposal. Even in such a case the ordinary young man would receive less encouragement to dance.

Such a veteran dancer as Mr. T. A. Faulkner describes the public ballroom as the antechamber to hell. If the matter were left to a Christian pastor of wide experience, who has given the subject the most careful study for years, he would say with the late Dr. Brooks that a conscientious Christian ought not by any means to indulge in the modern dance.

G. Stanley Hall, Ph. D., LL. D., President of Clark University, in one of his latest volumes, "Youth, Its Education, Regimen, and Hygiene," finds a place for dancing, especially among children, for the purpose of cadencing the soul. He says that "dancing is one of the best expressions of pure play and of the motor needs of youth;" but he deplores the degenerate state of the modern ballroom, and refers to the modern dance as a "decadent form," and having "at best but a very insignificant culture value, and too often stained with bad associations." He calls this condition "most unfortunate for youth," because the physical and psychical gains which might result are now practically lost.

[A Substitute for Sexual Indulgence!—Ed.]

He intimates, also, what some others have suggested, that possibly this mingling of the sexes may provide a means of working off strong animal propensities in ways more harmless than those in which they would otherwise find vent.

It is only fair to state this phase of the subject; but even Dr. Hall leaves the impression that this is more theoretical than practical and cannot be considered as a sound argument in favor of the modern dance. It really emphasizes anew the danger element for the sensitive youth.

W. S. Hall, Ph. D., M. D., professor of physiology, Northwestern University Medical School, Chicago, declares: "All specialists in this field, without a single exception, concur in the belief that the dance is a device of the devil so far as the young man is concerned. That the young women are, for the most part,

quite innocent of the effect of all these conditions upon their young men friends is also believed by those who have studied the problem. If they were conscious of it, a large majority of them would not longer consent to be the party of such unfortunate conditions."

The question that is before us now is one inseparably connected with what we choose to call the clean life, for we have to do with the sexual nature from the young man's point of view. The young man who wishes to live a pure life should know that the influences which make up the environments of the modern ballroom are not conducive to pure thought or pure action. **The ladies present at a fashionable dancing-party usually dress immodestly, to say the least.** The strong perfumes, the heated atmosphere, the enticing music, the delicious luncheons, and the enlivening liquor, together with the long late hours, constitute for the growing adolescent a tremendous sexual temptation.

Herein lies the danger. The close physical contact of the opposite sex is liable to act and react upon the sexual passions, and in the repression of these feelings grave physical danger is wrought upon the nervous system. The temptation is to repeat the experience as often as possible for the real physical pleasure which it engenders, and if the youth has no guiding star, no strong moral standard, no check upon his selfish desires, he may fall under the sway of an indiscreet woman who may easily open the way for his moral suicide. This sort of thing occurs nightly, and no one may ever be able to tell the number of young men and women who are brought to the brink of actual debauchery, but on account of conventional moral restraint are hindered from actual overt sin.

It is only necessary to talk with the various classes of men who attend public dances to form an adequate opinion of their deeper motives. Among unsophisticated young people the small dance or ball may not produce immediate evil, but it may easily lead to much wrong and shame.

I have myself visited the public dancehalls of a large city in the Middle West and one in Antwerp where the orchestra plays all night, the bar dispenses beer and lunch, and painted girls and drunken men waltz and carouse to their heart's content, finally waltzing from the dancehall to some low cheap lodging-house to finish the night in debauchery. It is a long distance, I know, from the dainty, delightful, parlor dancing-party to a scene like this, but the procession is constantly moving in that direction.

The public ball is a feeder to prostitution, and no sane, informed person can deny it. Mr. Faulkner testifies that of two hundred abandoned girls with whom he personally talked one hundred and sixty-three traced back the causes of their moral downfall to the fashionable dancing-school.

There is testimony enough on record to prove beyond the shadow of a doubt that the modern dance in its multifarious forms is a source of temptation to the average youth, and in a countless number of cases it has served as the subtle and seductive point of departure from virtue and honor. It may not be so

injurious to strong-minded adult men whose minds are absorbed in other things, but for growing, developing, sensitive adolescents, the dance as it is now conducted is a pleasure that should ordinarily be prohibited. There are other amusements as good that are less dangerous and do not blight and kill; there are other places and ways of meeting the opposite sex and enjoying their companionship, ways which may better be cultivated.

Some good men and women will continue to dance, of course. Their children will be sent to dancing-school. The public hall and the private dance will continue to be in vogue, no doubt, to the end of time; but that is no reason why every young man should learn to dance. Let him turn his attention to something better, something more worth while. He will never regret it, and when he is old, he will have much less for which to be sorry.

Four Essential Things.

The Master of Balliol, in analyzing the elements of true greatness, mentioned these four as being among the primary characteristics: intensity of feeling, quickness of sympathy, moral nobleness, religious earnestness.

It is important to wait the moment of God to correct others. We may see real faults, but the person may not be in a state to profit by being told his faults. It is not wise to give more than one can receive. That is what I call preceding the light,—the light shines so far in advance of the person that it does not benefit him. Our Lord said to his apostles, "I have many things to say to you, but you cannot bear them now."—Madame Guyon.

(Continued from page 156.)

is weak. Well, look at the pride of Germany. Was that strong? She made a new beatitude; it seemed more reasonable than the old one spoken on the hill in Galilee: Blessed are the **proud**, for they shall inherit the earth. Did it work? Will it ever work? Rather, the meek are the only people who have the faintest chance of ever inheriting the earth.

Who shall inherit the earth of art? Some Kipling who writes the "Recessional" and tosses it into the waste basket—whence it is rescued by his wife—because he thinks that it is not good enough. Who shall inherit the earth of statesmanship? Some Gladstone saying, "No one knows how like a worm I feel when I face the House of Commons." Who shall inherit the earth of spiritual leadership? Some Moses saying, "I cannot talk;" some Jeremiah saying, "I am but a child;" some Isaiah saying, "I am a man of unclean lips;" Jesus himself saying, "Why callest thou me good?" Pride is the weakest thing in the world. Power is an attribute of humility. The church can help keep this nation on her knees before God in sincere humility and devoted dependence.

Newer in the world's history has a challenge faced the church more stirring than the one that faces her today. May she be great enough in spirit, wise enough in mind, to draw her forces together for the great campaign that will make America the blessing of the world!

THE CHURCH'S MESSAGE TO THE NATION

HARRY EMERSON FOSDICK

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In a sense that never has been true before, what happens in America happens to all the world. This fact brings no special credit to us. It is the result of our situation, our heritage, our unexhausted resources, and our recent emergence from our traditional isolation. This new importance of America should issue, not in pride, but in humility. But whether it be faced with modest serviceableness or with boasting, the fact remains, as an Englishman recently has said: "The United States of America is the greatest potential force, material, moral, and spiritual, in the world."

The responsibility which this state of affairs throws upon the churches of America is obvious.

For when all the indictments against the church are given their due weight, the fact remains that we are a tremendous power in America. Prohibition is a gigantic achievement that has left the country gasping with amazement. And this incredible enterprise, in many ways so alien from the genius of our race, has been pushed by the churches to a successful issue against one of the mightiest vested interests in America. Against organized power backed by enormous wealth, against the personal habits of millions and the ideas of individual liberty of millions more, the churches have fought a triumphant battle.

To summon the churches, therefore, to hold the nation true to its best during these critical years is no mere rhetoric.

I

The churches can proclaim clearly the right of Jesus Christ to master all life's relationships. We have been asking, how could the German people, calling upon God, do the cruel, bestial things that they have done in this war? The answer is: a twofold standard of morality, one for the individual, the other for the state.

Friedrich Naumann, the great exponent of Pan-Germanism, is son and grandson of Lutheran pastors, himself for years a Christian clergyman. The character, teaching, spirit of our Lord are the subjects of his enthusiastic delight. Yet with unhesitating allegiance he has supported the whole Pan-German policy. Naumann is sincerely mastered by this tremendous idea; Christian principles have a right to the mastery of the individual in his private relationships, but no right at all to control in any way the practices of states.

Therefore Naumann adores Jesus and adores Bismarck. One says, "By this shall all men know that ye are my disciples, if ye have love one to another." The other says, "You must leave the people through whom you march only their eyes to weep with." And Naumann agrees with both. "How am I to say," he writes, "that Bismarck's preparations for the Schleswig-Holstein War were a service to the Kingdom of Jesus Christ? I cannot manage to

do so. Yet all the same I admire those preparations. Not every doing of one's duty is Christian. Bismarck did his duty, for his avocation was the cultivation of power. But such a duty is not directly an imitation of Christ. . . . Hence we do not consult Jesus when we are concerned with things that belong to the domain of the construction of the State and of political economy."

With that angry protest do we cry out against that devil's doctrine which has rolled all this unfathomable sea of agony across the world.

The church in America, however, must bestir herself to see that such a doctrine is not subtly practiced here. The old monks left the stiff, tough world to the devil that they might claim the inner world for Christ. And from that day to this the Christian Church has been tempted to play with that dualism: a private realm of Christian practice, and an outer realm, the forum and the marketplace, where other laws apply.

Look at two pictures. First, a German prisoner at the front accused of the atrocities which his command had wrought. "When we do these cruel things," he said, "we do not like them any more than you would, but we must forget ourselves to think only of the Fatherland." Private ethics, one thing; state ethics another! A second picture: an American merchant prince at a revival service, endeavoring to persuade a small tradesman to become a Christian. "But I have a rival across the street," the tradesman said, "and I know a trick that will put him out of the running. I am going to use it. How can I be a Christian?" "But that," the reassuring merchant prince replied, "is business. By the laws of trade your business must be run. The Christian life lies in another realm." Naumann over again! "Therefore we do not consult Jesus when we are concerned with things that belong to political economy." Churches of America, we have defeated the Germans, but under God, we must defeat the German idea!

II.

The churches can proclaim clearly the gospel of Christian democracy against class rule. Emerson has said that the greatest day in a man's life is the day when he turns the corner of a street and runs into a new idea. In the large, that transforming experience has come to our race just three times.

First, our civilization turned the corner of a street one day and ran into Jesus of Nazareth. It never has been the same world since. Something happened at that meeting from which humanity never will be able to escape.

Second, our civilization turned the corner of a street one day and ran into the idea that if we patiently study the laws of nature we shall gain such control over nature's law-abiding forces as will enable us to transfigure the world. This never has been the same earth since and it never will be.

Third, our civilization turned the corner of a street one day and ran into the idea that all

of the people, learned and ignorant, rich and poor, can be trusted in cooperative responsibility to bear a hand together in framing laws which then all the people together will obey. It was a prodigious idea. The arguments against it are clear, the perils of it obvious. It was an adventure, in comparison to which Columbus's voyage was child's play.

The faith of Jesus, the power of applied science, the idea of democracy—from these three things the characteristics of our racial civilization flow.

That democracy is threatened in our country today must be clear to one with eyes to see. **For the opposite of democracy is class rule of any kind.** The trouble with a czar is not, first of all, that his rule is efficient or inefficient, honest or corrupt, benign or harsh, but that the whole idea is wrong. He represents class rule. The trouble with the "Reds" is not that their motives are good or evil, the wrongs they fight against real or imagined, the ends they seek well intentioned or malign, but that the whole idea is wrong. They represent class rule.

In this regard there are two great enemies of America today. First, the kind of capitalist who has not had a new idea since 1880. He is still thinking of business as primarily intended to make money for the individual. He has not seen that business is an essential social service for the commonwealth and that everybody has a stake in it—the man who puts his money in, the man who puts his hand-labor in, the community that depends upon the finished product. He yet is trying to say what the Kaiser tried to say about his government, "My business;" he would be in fact a coal baron or a railroad king. That type of capitalist is the first great peril of the nation, for he represents class rule.

The second peril is a man as identical in spirit as he is different in form. I visited an I. W. W. leader, in jail some years ago. He was very frank about his program. "Capital," he said, "will not get out of the chair until the chair is tipped over." He would therefore, so he said, ruin machinery by emery dust, ruin cloth by snipping threads, girdle fruit trees, spoil wheat crops. He would make the industry of the nation so unprofitable that it would in the end fall into the hands of the workers, and the proletariat would reign. He was seeking class rule.

There they stand, the two perils of democracy; the autocratic capitalist and the violent agitator, differing in form but fighting under one banner, for they are seeking class rule against democracy.

The churches must supply the spirit that will make the victory of either impossible.

Danger, more subtle, even though less dramatic than the German offensive, besets our democracy today. We must draw together to meet it. That principle of fraternity and co-operation which lies at the heart of the Christian ethic must be glorified in the church. We have had propaganda for everything else. Let us have propaganda for Christian democracy! No class rule for America; All the people must rise up together to say with loyalty and devotion, "Our country."

III.

The churches can proclaim clearly the Christian ideal of internationalism against **militarized nationalism.** One of the marvels of the Master's life is that, living in an atmosphere as sectarian and bitterly nationalistic as history records, he yet lifted up the standards of a world-wide brotherhood.

Even before the war new means of communication had drawn the ends of the earth together, until cities like New York and Chicago spoke every language under heaven and what happened anywhere sooner or later happened everywhere. But now see what has come to pass! There are between us and Britain no more cables than there were before, no more wireless plants or steamship lines, but a new emotion has arisen to clothe and glorify them. We cheer the British flag. We rise for the British anthem. We are grateful for those long first years of war when Britain fought the battles of the world upon the sea. The long British casualty lists stab our hearts almost as though they were our very own and the President of the Republic rides down Piccadilly with the English King amid the uproarious reception of the British populace.

Our hearts respond to the call of France, to the agony of Belgium, to the rise of Italy, to the aspirations of Serbia, to the stumbling endeavors of gigantic Russia to walk again—even to the frantic efforts of Germany to democratize herself. Our hearts respond to the thought of millions of brown, black, yellow men from the ends of the earth fighting, dying for us. Before the war it was a fact that all the people of the earth had one problem and never could solve it except together. Now by multitudes we see and feel that fact. If we will the war may become the greatest propagandist in all history for international co-operation.

There are some who hesitate frankly to proclaim themselves internationalists, because they fear that it involves disloyalty to their own country. So in the days of family feuds, loving your own family meant hating some one else's family. But now that the old feuds are done with, in towns where households live in cooperative fellowship, has family loyalty vanished? This miracle has been wrought, which to the feudists would have seemed incredible; my love for my home means no antagonism to your home. It means rather that through my own family love I understand how you feel about your home. Once family love meant, "Hate another family." Now family love means, "Understand another family."

Once patriotism meant, "Hate other nations." Henceforth patriotism must mean, "Understand other nations." And this new spirit of international fellowship, confirmed and organized into a league of nations, must be exalted by the churches. For it must be built on solid and enduring spiritual foundations.

If every man whom we sent to France had died there, if every man in the ranks at home had been a casualty, we would have paid in proportion to our numbers about what France alone has paid.

There are those who think that humility
(Continued on page 154.)

THE RED CARNATION

From the many interesting responses and criticisms concerning Rev. Edgar De Witt Jones' experience as to putting all his efforts through the church instead of belonging to numerous civic and fraternal organizations, we select six that make the different points. The prize was awarded to Rev. W. H. Leach.

The following brought out important points in the discussion: Charles R. Bowers, Sunbury, Pa.; W. E. Brown, Pomfret, Conn.; J. F. Daugherty, Chillicothe, Ohio; V. Hayes Miller, Kendallville, Ind.; H. C. McLean, Wilmington, Del.; P. E. Rall, Laurens, Ia., C. H. Holcomb, Barberton, O. A number of others came too late for mention in the November issue.

* * *

Great Preachers Cut Social Duties.

Rev. William H. Leach.

The action of the author of *The Red Carnation* is one evidence of the coming reaction against the religion of "the good fellow." Another evidence is the calling of Dr. Kelman from Scotland to take the pastorate of the Fifth Avenue Presbyterian Church in New York. The new preacher comes from a land that has always been hostile to the popular type of preacher and its ministry has devoted itself to the acquiring of intellectual and spiritual power. Dr. Jowett made one of the conditions of his ministry at Fifth Avenue that he be relieved from the many social duties which we are apt to think are so necessary to a minister's success.

H. C. King spoke a great truth for this day when he protested against the ministry which is running away with itself to keep in touch with men. According to him a Christian's greatest work "is to live such a life and to be such a man that when people are concerned about their souls they will want to come to him."

* * *

Popular Preacher Not a Good Minister.

Charles R. Beittel.

When people are facing eternity; when hearts are breaking; sorrows are overpowering; trials are pressing; then the popular preacher, the sanctimonious preacher, are not wanted. They cannot help; they have nothing to give. The death-bed calls for the Spirit-filled-and-running-over preacher. The popular preacher as we know him desires the plaudits of men; notoriety and popularity. Conscience and Christ can be strained for the applauding of men. Heart hungry for the praises of men, he furnishes little comfort to the living; less to the dying. A true, devoted servant of God, in these days, will not be popular. The sanctimonious preacher of our day, outwardly and artificially a saint; he who pretends holiness; he who desires people to consider him "holier-than-thou;" is a sham and gives but a sham comfort. The Spirit-filled-and-running-over preacher is heart hungry for the approval of God. He reminds people of Christ. He alone comforts satisfactorily the living and the dying. The dying want Christ; the Spirit-filled-and-running-over preacher is the representative, he knows Christ. He is popular in heaven.

Can Be Popular and Practical.

A. I. Zeller.

Frankly I cannot see why the *Carnation* experience should get the preacher fussed up enough to take a gentle slam at the Sosneys, the Whartons or Judge Kaylor and their prayer-meeting themes.

And now about resigning from those organizations. I think Doctor Jones was wrong in his action. No, not the fact that he has waked up to put the claims of the Lord ahead of human organizations. He did not play the organizations fair. They were good enough to take him in, perhaps when he needed them—he could have written them that his time was too limited for attendance and that he desired to sever his connection.

The real preacher is not puffed up when dubbed the "popular preacher." He knows popularity is awfully cheap and shortlived. However, when it comes to the question, "Whom do folks send for when in need of comfort or sorrow?" I am convinced they send for the man they know. They do not send for the "Clergyman" with his formal dignity, but for the man who takes some interest in local politics—for the minister who is not afraid of the bad odor of the city jail nor the flu ward, and who is known as the champion of the weak against the overbearing and who will help folks regardless of religious affiliation. That is the man folks send for not the sanctimonious crank.

Yes, the story of the "Red Carnation" is touching, but I know of one more touching and of greater influence; it is the story of the cross—that is the story that should be so told that the story of Margaret in the hospital will be a part of it, and thus not simply stir folks up to do something spasmodic—but to keep them looking for opportunity to manifest and demonstrate the Christ.

* * *

Personality or Power?

S. C. Benninger.

"This one thing I do" may embrace many lines of activity, and it is for the minister to be sure that all his associations, activities and recreations develop him and promote the cause of Christ. Doubtless, out of a false zeal and an equally false fear that the church shall fail, ministers and congregations resort to many frothy and futile methods of doing God's work. "I, if I be lifted up." Joining fraternal societies, taking part in community activities, aiming to be a good mixer, with a design of giving the minister "drawing power," often defeats the very purpose for which these things are done. Too much dependence is placed in human personality and not enough faith and trust in the personality of Christ. There is too much fear that the church shall fail, and not enough interest in keeping alive the great fundamental principles and life-giving power of Christianity. If the church cannot do this, it ought to fail. The church is the only organization to propagate Christianity, but too often the church is made an end—ministerial and denominational glory—rather than

a means to an end—lifting up Christ and drawing men to him.

* * *

Fraternal Man Converted.

For years I was an active member in many lodges, eight in all. To these organizations many ministers belonged. I was an open denier of the claims of Jesus Christ. I had no respect for my lodge brethren who were ministers and found few of the younger element who had. The lodge was our religion, we considered it sufficient, we professed to believe we were sure of acceptance in the Grand Lodge above, without any repentance or atonement, and had I died, my ministerial lodge brothers would have so voted.

During all those years no one asked me to attend church or accept Jesus Christ as my Saviour. Of the hundreds of young men I associated with I never knew one to start going to church through lodge influence. I knew many who started to drink and gamble and quit church because of the company they met and friendships they formed in the lodge.

Soon after my conversion I resigned from all lodges. I could not do otherwise and retain my fellowship with Christ. Few, if any, lodges obey John 5:23 or Col. 3:17.

I stand firmly against the lodge as an enemy of the church, fearlessly preach against it, and it has not hurt my influences nor emptied my pews.

* * *

Recluse or Mixer.

Claude S. Tritt.

The question flatly stated lies between being a "social recluse" or a "good social mixer;" neither of which to my mind is a mark of superior intellectuality or superior consecration, nor of the lack of these attainments. Cold human reason cannot dictate a universal course upon this question. Neither course can be said to be wrong, nor would it be a mark of higher wisdom to say flatly that a middle course is scripturally right.

This question was not born in this the 20th century, Matt. 11:16-19 or Luke 7:31-33. Here we see, Jesus our Saviour indicates it is not a matter of social activities, but the degree of consecration we put into our work that really counts. John, the social recluse, was not condemned; while Jesus readily and freely acknowledges to being a sharer in the social functions of the times—or what we would now call a good social mixer.

The only sane and scriptural way of dealing with this question is to be guided by love. Fanaticism based on human opinion may drive a man to the foolish practice of the ancient monks, who lived in filth and idleness, or on the other hand to the pleasure-loving and sin-indulging habits of the English clergy of the 18th century, while a pure love for humanity and the Gospel that saves us, will never lead us to materially err.

Men Wanted for Traveling Work Among the Mormons.

The Utah Gospel Mission of Cleveland has been doing a unique and urgently needed work in the west for the past eighteen years. It

has carefully given away nearly twenty tons of gospel literature, has made over 200,000 family calls and has had about 240,000 at its meetings. It is in special need of more consecrated self-denying men, who can give a year or more in Gospel wagon work without salary beyond expenses. Few pastorates afford an equal chance to do good. Laymen or ministers; healthful. For particulars address as soon as possible, Rev. J. D. Nutting, General Delivery, Salt Lake City, Utah, with details about the applicant.

Each saloon paid \$500 taxes; cost the people \$5,945.

\$1000 Will Be Paid for A Single Word.

World Trade Club offers prize for best name for "Brit-Ams."

Can you create the one word which best denotes the United States and all parts of Britannia? If so, you will be paid at the rate of \$1,000 a word. The World Trade Club of San Francisco has offered \$1000 to the person who suggests the word which, in the judgment of the club's Metric Campaign Committee, is best adapted to world-wide use.

The competition is open to all humankind. The money will be paid to the winner at noon on the 15th of May, 1920, by a committee appointed by President W. H. Hammer of the World Trade Club.

"Brit-Am," "Ambria," "Ambrittica," "Br-Am," "Sam-Bull," are some words thus far suggested. New names are constantly coming. The World Trade Club is offering this award because in carrying on its present campaign for the adoption of metric units by all English-speaking people—the United States, the British Isles, Canada, Australia, New Zealand, Tasmania, United South Africa, and so on—it was hampered by the lack of a single short word which would express all these.

The metric units of weight and measure are now used by all the world except "Brit-Am," or "Am-brittica" or "Sam-Bull."—"Ambrittican" is my suggestion.—Ed.]

The Whole Church a Salvation Army.

But the great, glaring denial of faith and duty which stands out before the world today so clearly that it cannot be concealed is the refusal of those who bear the name of Christ to execute the great commission which their Master had given them. That commission was specific. All the nations are to be evangelized and all the peoples are to be "discipled." The Christian is sent out into the world on a special mission, just as the Master was sent from Heaven to earth. "As the Father has sent me, even so I send you." We are not to wait till people come to us, but we are to "go" to them. If any one thing is made clear in the New Testament it is that the followers of Jesus Christ are bound to execute their mission to evangelize all mankind. To deny this is to deny everything which makes Christianity a power in the world.—Bishop Thoburn.

ILLUSTRATIVE DEPARTMENT

A SERMON WITHOUT ILLUSTRATIONS IS LIKE A HOUSE WITHOUT WINDOWS

Illustrations From Recent Events

Paul J. Gilbert

Suggestive Song and Dance. (67)

Heb. 13:4; 1 Cor. 6:9; Gal. 5:9.

A press dispatch from Atlantic City last June stated that the International Association of Dancing Masters were blaming the indecent dances of the time upon the "depravity of song writers," that "the indecent actions are encouraged by songs with suggestive titles and suggestive meanings."

Their remedy was a concerted drive against the root of the trouble—these suggestive songs and titles.

Here is a case where the skunk accuses the other skunk of being the source of offense.

How the devil must have howled when he noted the request of these "reformers" that "uniform police supervision by state law be provided" at public dances.

Imagine Christians mixed up in a pastime that is of such a dangerous, questionable character that armed supervisors are required to oversee it.—Merlin Fairfax.

"Guilt is Personal." (68)

Gen. 4:7; Rom. 14:12; 2 Sam. 12:7.

In his attitude toward the prosecution of the trusts Mr. Wilson uttered the phrase, "guilt is personal." And it will be this attitude that will be used in bringing to justice the criminals of Hundom when the time arrives. Tanoride Martel, a Frenchman, has published a book entitled "Who's Who in Atrocity." There are 573 Germans named, together with the specific crimes alleged. For example:

Von Hindenburg—Ordered bread soaked in paraffin for Russian prisoners.

Von Mackensen—Ordered 1,000 Roumanian children shot "because they had conspired against him."

Rupprecht—Massacred and hanged Russian civilians. Ordered deportations from Lille, Roubaix and Tourcoing.

Von Schubert—Caused thirty-one girls to be carried off as "orderlies" to his officers.

Von Bulow—Posted this notice in Ardennes: "Ten hostages will be taken in each street. If there is any disturbance in the street all hostages will be shot."

Klauss—Sixty civilians in Berbeville shot; Red Cross worker burned in petroleum.

Stenger—Ordered all prisoners shot.

Prince Eitel Friedrich—Confirmed thief.

Has this not always been the principle of the Word of God? "Thou are the man!" declared Nathan to the sinful King David. There was no excuse allowed for the "immoral" atmosphere of royalty," the "spirit of the age," nor any other flimsy subterfuge. "Everyone must give an account of himself to God," is the declaration "Guilt is Personal."

On Your Knees. (69)

Ex. 3:5; Joel 1:14; 1 Thess. 5: 17.

Dr. J. Frank Smith, ex-moderator of the Presbyterian Church, in an address before the General Assembly of his denomination used these earnest words:

George Adam Smith, the quiet, dynamic man, in one of his sermons, tells how he climbed to the top of the Weiserhorn. When he all but reached the top he leaped up in his enthusiasm and was preparing to stand erect and view the scene he had conquered. His faithful guide seized him, drew him down, and said, "On your knees at a place like this."

We are at a mournful hour in history. What desolations have been wrought or may be wrought we cannot tell. The sadness of the world at the end of the war may surpass that of Israel's tribes over their slain brothers. The call is "Back to God, back to your knees, back to the inner chambers of intercession."

If our church this year would hear this cry and enter into this experience it would come forth more democratic, surer in its grip of the essentials, and more appreciative of its Master's cross and intercession. Such a year would be memorable.

Why Bolsheviks Hate the Church. (70)

Acts 20:29; Phil. 3:2; Col. 2:18.

The following incident which was noted and filed away a number of years before the great war, reveals one of the reasons why the Greek Catholic Hierarchy became so detestable to the awakened, exploited masses:

Some weeks ago a ticket-collector on the Poleskoy railway line, in the Czar's dominions, entered a compartment with the usual call of "Tickets, please!"

The passengers produced their tickets. "Your ticket, please, my good woman," said the collector, turning to an old woman sitting in a corner of the compartment, with a curious, greasy-looking skull-cap on her head. The old woman glanced up at the official in surprise and turned towards the window.

"I tell you, my good woman, I must see your ticket," continued the official. The person addressed, however, sat quietly without paying the least attention to what was going on, as though the matter had nothing to do with her.

At last the conductor lost his temper: "Are you deaf?" he shouted, catching hold of her arm.

The old woman's face expressed surprise and fear.

"You don't mean to say you can really see me, can you?" she asked the official.

"Well," said the latter, "here's a fool if ever there was one; she actually thinks I am blind."

The passengers smiled, whereupon the poor

woman threw up her arms, and burst out crying.

"Oh, the robber, the scoundrel, he has cheated me!" she sobbed. The passengers' interest was now aroused. They cross-examined the old woman, and elicited the following curious story:

While waiting for the train at Baranovitch she had had a conversation with a pious and holy monk. On hearing that she was going to Homel to her husband, and that the price of the ticket was something over three roubles, this "man of God" had made her the following offer: on receiving a rouble from her which would enable him to buy a candle to burn before a saint, he undertook to furnish her with a cap from the Holy Land possessed of one remarkable quality; having put it on her head it would make her invisible to the ticket-collector and enable her to pursue her journey to Homel gratis.

The old woman, considering this to be a good bargain, gave the stranger the required rouble and received from him in return the very skull-cap which she was then wearing.

He Kissed the Bell. (71)

Rom. 12:1; 2 Cor. 8:5.

The sailor stood erect in the presence of "Old Liberty," proudly saluted, and, reverently leaning forward, kissed the bell. Then dropping on his knees, he prayed: "O God, I dedicate myself today to the cause of freedom for which this old Bell has always stood. Here and now I dedicate my life to my mother's God. Keep me strong and pure for Christ's sake. Amen."

Oratory and Conviction. (72)

Jno. 11:16; 10:5, 28; Eph. 4:14.

"In hearing orations," says Cicero, "the people admire my intellect and my art, and interrupt me with applause;" and Demosthenes replies: "True, indeed! You employ the audience for yourself; I occupy it only with the things of which I speak. Your hearers admire you. My hearers forget me, attentive to my purpose. They praise you, they are too absorbed in what I say to praise me. You are ornate, but there is little ornament in my speeches. They are composed of precise, strong, clear reasons which are irresistible. You make the audience cry out, 'Ah, how eloquently he speaks!' I make my audience exclaim, 'Come on and let us march against Philip!'"

Rabbi Scores Lingerie Plays. (73)

Phil. 3:19; Rom. 1:26, 27; Isa. 44:20.

In "pitiful, glaring, defiling contrast" to what they fought for in France, returned American soldiers are being entertained in New York by "lingerie plays," which serve as "annexes to the brothel," Rabbi Stephen S. Wise declared in a sermon delivered recently at the Free Synagogue in Carnegie Hall.

New York's theater managers, producers, playwrights, players, dramatic critics and theater-going public were alike arraigned by his sermon, entitled "The Decadent Drama; How Save It?" It was preceded by the singing of Gaul's cantata, "Ruth."

From the first words of his sermon Dr. Wise turned the heavy artillery of his vocabulary full upon the faults of the American theater, literally showering the subject with scorching phrases. "The dirtiest business in America," was his characterization.

"If many shows in New York are like those being written by the hosiery buyers of department stores, the average petticoat purchaser of Sioux City or Tulsa would write the sort of show I saw the other night—if he should stoop to write a play.

"It was nothing less than the work of moral scavengers and filth producers. It was the product of moral leprosy. The stage was filled with half-dressed women—though no more so than the boxes of the theater itself or the lobbies of the average hotel. It was the vulgar incarnation of impurity, spun about a display of hosiery and underwear."—N. Y. Tribune.

"Absent Without Leave." (74)

2 Tim. 4:10; Judges 5:23; Heb. 2:3. . .

Last summer, while visiting one of the great American military cantonments, a rather strange sight was witnessed. A dejected-looking man of very unmilitary appearance, clad in a loose smock, and carrying a large bag, was noticed walking around the grounds, picking up bits of paper and other litter, while immediately behind him marched a uniformed soldier with a loaded pistol in his hand.

Who was the paper-picker, and why was he thus humiliated? Here is the story as told by an officer:

One of the private soldiers of a certain company had received permission to go home for a few days. Desiring to remain a little longer, he had telegraphed for an extension of time, which had been refused. Determining to take the case into his own hands, the private had stayed two days overtime. To his surprise, upon his return he was immediately put into the guard-house and two days later had to face a court martial; in the meantime the offence was made known to all his comrades in the way described.

What further punishment was meted out by the officers who tried the case I do not know, but I was informed that as long as that man remained in the army the letters "A. W. O. L." would be stamped on all papers relating to his case—"Absent without leave."

If he retrieves himself, and by good conduct is considered worthy of advancement, the forms that are made out for the promotion will bear the significant letters "A. W. O. L." The war being over, when he receives his final release, after having bravely done his duty in France, the discharge papers will have attached to them the sinister mark, "A. W. O. L.," an illustration of the fact that a man never entirely gets away from the consequences of one wrong act.

If the church followed the army plan, how many of its members would wear the "A. W. O. L." badge? Many officers and teachers in the Sunday School and members of the Christian Endeavor Society seem to think it a very slight offence to be away from the post of duty, and very often their places are vacant on the flimsiest of excuses.

If you neglect to attend the services of your society or church without having a reason suf-

ficiently satisfactory to give your Lord and Master, you can be regarded only as absent without leave.

Perfection. (75)

Matt. 5:48; Col. 2:9, 10; Heb. 10:14.

A young man called on the superintendent of an observatory, and said, "I would like a glass ruler, eighteen inches long, with a perfectly straight edge. What will it cost?"

The superintendent did a little figuring, and replied, "It will cost you ten thousand dollars."

"Ten thousand dollars! I haven't that much money in the world."

"What do you want it for?" asked the superintendent.

"I want it to trim the edges of photographs," was the reply.

"Oh, you don't want 'a perfectly straight edge,' then. An error of as much as a sixty-fourth of an inch will not matter for that and such a ruler will cost you a dollar and a half. But if you want us to make you 'a perfectly straight edge' it will cost you ten thousand dollars—and even then I cannot swear to the perfection of the edge only, so far as our tools can ascertain, it will be without flaw."

A perfect thing is very expensive. Men don't make perfect things, in spite of all the expense they may put into them. Men cannot. But God wanted man to have a perfect standard to measure himself by, one in which there should not be an error of one sixty-fourth of an inch, or of one one-millionth part of an inch. So God gave us this perfect standard, this perfect measure, in his Son Jesus Christ. How costly it was for God to do this, Calvary answers.

CAPITAL AND LABOR

Tainted Wages. (76)

Bishop McConnell, speaking in Cleveland not long ago, referred to a recent action of the faculty of Union Theological Seminary. They asked the board of directors to scrutinize their endowments. If any of their income came from slum tenements, or any place where the money was coined from the life-blood of women and children, or from factories in which safety devices are missing because of the cost, the faculty asked that these investments be changed. They promised to stand a reduction of salaries if a decreased income on this account made it necessary.

Slavery Unprofitable. (77)

Raymond Robbins said that his ancestors were Virginia slaveholders. His grandfather believed sincerely that slavery was God's plan for the Negro. He thought God had made one race for servants and the other for masters and had indicated the difference in position by difference in color. He thought the cotton crop essential to the well-being of the South, and slave labor was essential to the cotton crop, therefore slavery must be. His sons believed the same thing; they fought for their belief; some of them died for it. But the cotton-planter of that region is today paying good wages to free Negroes, and making more money than his grandfather ever dreamed of doing.

Lower Prices Increase Demand. (78)

A few years ago a new idea came to an obscure, unlearned engineer that the way to increase profits was to increase production and distribution, or demand; and the way to increase demand was to lower prices. He saw that higher profits and lower prices were linked together. He said, "Every time I take \$25 off the price of an automobile, I open up a whole new field for a market." And Henry Ford has not only assembled automobiles, but also thousands of well-paid workmen, and incidentally millions of dollars, into his own pocket.—Raymond Robbins.

Freedom to Coerce Others. (79)

Seven bishops and preachers of the Amish-Mennonite church of Holmes county, Ohio, were

enjoined by Judge Kinkead from boycotting a member of that church, who insisted on wearing rubber in his suspenders, which is against the church rules, and because of his withdrawal from the church.

As a result of his action, he asserted, the seven bishops and preachers issued a "miting" order against him and he consequently was unable to obtain help on his farm, cider mills refused to accept his apples, his daughter was unable to be married in his home, he was unable to attend the wedding celebration or dinner, his brother was "mited" for refusing to "mite" him, and he became practically an outcast, testimony showed.

The bishops and preachers, spurning the services of a lawyer, themselves prepared the answer to Ginerich's petition for an injunction. The answer closed with this prayer:

"We hereby beg the court for a freedom we and our forefathers have heretofore enjoyed as ministers of God."

It would seem that men's ideas of freedom are rather vague, and differ somewhat.

These Mennonite brethren want "freedom" to excommunicate (in medieval fashion) a brother who will not conform to all their rules about dress. It sounds like a labor union boycott. One is an outcast from "fire, earth and water," unless he obeys our rules and belongs to our union. This is a "free country!" Free for whom?

Profiteering. (80)

This paragraph did not come from a New York or Cleveland paper, but from the Sunday School Chronicle, a paper published in London, England:

"There are some signs that the nation is perceiving the abyss to which it is drifting by extravagance, strikes, and recklessness. Mr. Wignall, speaking in the Commons, said that 59,000 mackerel had been dumped in the sea and not allowed to be sold to the people because the merchants could not make the profit which would satisfy them. Mackerel for which the fishermen get 3½d. each are sold in the streets from 4d. to 6d. each. These are the facts that will generate an explosion ere long."

Human nature, its temptations and its weaknesses, will be found to be the same on both shores of the Atlantic.

Thrift

(81)

It is announced that a certain industry in America has abandoned the time-honored pay envelope, and instead of settling the weekly wage account in cash, will deposit the wages weekly in a local bank to the credit of the worker. This practice, a novelty here, has had a successful try-out in England. It was well started by a firm which offered a bonus to each employe who would accept that method instead of taking the cash. The main argument for the innovation is that money in hand is easily spent, while it requires an effort of the will to draw money from an interest-bearing deposit. Thus thrift is promoted. The Survey reports that the British postal employes are paid in this way and that the method is "very popular."—Christian Advocate.

Community or Class.

(81a)

The issue raised by the strike of the Boston policemen is clean cut and unmistakable. It is whether the rank and file of the guardians of public order shall be finally responsible to the whole community, or to the organized representatives of a class. It is the fundamental question of democracy. If decisions of law and order finally rest with a class, which assumes to be the judge in its own case, democracy perishes.

It does not matter whether the governing class is that of a hereditary group, of the possessors of large wealth, or of some organized body representing a special class with special interests. Democracy as the fathers understood it, and as our form of government was founded on it, rests on an attempted plan of equal rights and privileges and duties for all citizens alike. If the police, or the militia, the final resort in the keeping of order, take directions from any but the representatives of the whole community, the special class to which they turn in emergency for directions is in undemocratic control of the whole community.

This issue between class and community is vital. In the confusion and distress which have followed the war it has been lost sight of by many who do not think clearly; and deliberately shoved out of sight by many others who have special and self-regarding interests to push forward. The inevitable result is an attempted tyranny of class by class. Many extremists of the labor organizations wish to take advantage of the emergency of the times and the good will of the government to advance their interests disproportionately and to get the law-making and law-enforcing powers as much as possible under their control.

Nevertheless, the policemen who struck have done their city a great wrong. The question put squarely up to them was whether they were citizens and agents of the representatives of the whole community, or members first of the labor organization which they had joined. They were allowed the right of organizing separately. They voted to strike for the right to affiliate with the national organization of labor unions with all that implies of diverted allegiance. By the time this reaches our readers we hope the

question will be settled in Boston in favor of the community and not a class. For that is just. The question which we all shall have to answer in the near future is: Are we citizens first? Or do we put our class above our citizenship? Is this to be a government of the people, by the people and for the people, as Lincoln saw it? Is it the community or a class that is to shape the future of our Republic?—The Congregationalist.

CHARACTER.

Bodily vigor is good, and vigor of intellect is even better, but far above both is character. It is true, of course, that a genius may, on certain lines, do more than a brave and manly fellow who is not a genius; and so, in sports, vast physical strength may overcome weakness, even though the puny body may have in it the heart of a lion. But, in the long run, in the great battle of life, no brilliancy of intellect, no perfection of bodily development, will count when weighed in the balance against that assemblage of virtues, active and passive, of moral qualities, which we group together under the name of character; and if between any two contestants, even in college sport or in college work, the difference in character on the right side is as great as the difference of intellect or strength the other way, it is the character side that will win.—Theodore Roosevelt.

CHINA'S SPIRIT OF SACRIFICE.

The protest made to the commissioners was brief, clear and convincing. As a concluding statement she arises to this lofty sentiment: "If the council has granted the claims of Japan in full for the purpose of saving the League of Nations, as is intimated to be the case, China has less to complain of, believing, as she does, that it is a duty to make sacrifices for such a noble cause as the League of Nations. She cannot, however, refrain from wishing that the council had seen fit, as would be far more consonant with the spirit of the League now on the eve of formation, to call upon strong Japan to forego her claims animated by a desire for aggrandizement instead of upon weak China to surrender what is hers by right."—Congregationalist.

(Continued from page 172.)

42:4). IV. I will, but there are so many ways (John 14:6). V. I will, but I have not sufficient conviction (Acts 24:25). VI. I will, but I must make myself better (Matt. 9:13). VII. I will, but I do not know how (Acts 16:31). VIII. I will, but it will effect my worldly position (Matt. 16:26). IX. I will, but I shall lose my situation (Matt. 6:24). X. I will, but I am not certain that thou wilt forgive and receive me (Jer. 31:34). XI. I will, but I cannot do certain things which a profession of religion requires of me (Mark 10:21, 22). XII. I will, but I will wait God's time (2 Cor. 6:2). 1. The tendency of an awakened sinner is to put off decision day after day. 2. The excuses and promises of the sinner are only to ease his conscience. 3. Excuses are enough to prevent submission. 4. Are you ready to cast yourselves into the arms of Jesus Christ?—E. S.

FAITH AND HOPE

A. G. ARCHIBALD, New Glasgow, N. S.

Time for Holiness. (82)

It takes time to find the best in religion. We get up as late as we can in the morning, and hurry to our tasks. The day is one grand rush and then we speed home again, and after our evening has hastened by, we hurry to rest, and so the years go on. No spiritual wealth!

I once knew a man that had gone over the railroad bridge at Niagara, then he went to a distant home and lectured on "The Falls." I have known other men to get off the train and spend many days there, viewing God's wonder from every angle, letting the roar of the falls fall upon their very souls, and being entranced by our shifting colors in the mists. They have been bound and subdued and uplifted by the wondrous majesty of His handiwork.

I have seen men and women striding up and down the picture galleries as though they were being rewarded by the mile. I have known another to pause, wrapt, spellbound, before some master piece; he could not move on till he had caught the message in color, and been uplifted by the artist's inspiration.

So we have seen men run into church and out again. Hurry over "thanks" at table and stumble over family prayers, madly they have rushed on and on, and at the close of life they find themselves spiritual paupers. O stop! God is worth the seeking. Give him some of your time. You will only find him "when you search for him with all your heart."

Immortality. (83)

Matt. 10:28.

There are those who believe themselves to be immortal because the goal of the righteous is not reached here. Does God, through our better nature, through the written Word, keep calling us up, and ever upward, only to have us stumble into a grave and end there? It does not seem right.

Before the great war, Montreal used to have an annual carnival, and very often one of the great attractions was an ice palace. Workmen had gone out on the St. Lawrence river and cut great blocks of crystal ice, for skillful architects had spent months in making many detailed drawings. Then the ice blocks were taken in hand by workmen in sheds, and some were chiseled down in rectangular shape for the walls. And some were carved by skillful sculptors, for outside cornices, and terminals to prismatic towers, and decorations over doors and windows. O, the time that was spent! What skill was often displayed, and when the winter sun fell upon it, how magnificent! Or when at night many electric bulbs turned it all into a fairy palace, no wonder they came from afar to behold. In January it was fine. In February it was still magnificent. But in March it began to be murky, and by May it had trickled back into the St. Lawrence.

The great sculptors have put their works in marble and many survive after thousands of years.

Does God carve in ice? Is he building and helping us to build only that the "River" may be the end of the task? O, you know better.

Things worth while, carved down here, become ornaments in the Temple of our God forever more.

Immortal. (84)

There are those who believe that we live again because full justice is not done down here. Louis XIV and Louis XV of France were sinful, lustful, selfish fellows, who looked on France as a mere instrument for attaining personal glory. They taxed the people continuously more than they were able to bear, that their courts might be gay and hunting preserves kept inviolate. The moral status of the French court in the days of these merry monarchs was a byword in Europe. But they lived their little lives and died in their beds, in peace.

Then came Louis XVI to the throne of his fathers. A fine man, for his day. He was not cruel or careless, and was true to his family obligations. He would have liked to have helped in the lifting of the people of France. But it was too late! The former devastations had left too great a sore in France to be healed without an eruption. O, see them there, long, long months in prison! The son and heir starved to death. The king and queen ruthlessly dragged to the place of execution amid the curses of the impoverished and degraded subjects. The day will come when Louis XV will get his own, and Louis XVI will get his own.

Von Bissing, the German Governor of Belgium, perpetrated his cruelties and dastardly injustices, and "passed over" before the Allies could reach him. Men and women perished at his hand, even little children found no tenderness. There are those who solemnly assert that somehow, somewhere, Von Bissing will come into his own.

Many of God's saints have known only suffering down here.

There is a life to come where the wicked and the righteous shall know full justice.

Immortal. (85)

Does the fact that all men have believed themselves to be immortal mean anything? Biologists say that everything in nature has some meaning. They examine the bones in the foot of the horse and the teeth of the mastodon with the greatest care. Ought not the universal tendency of mankind toward the eternal to mean something?

The Sioux Indian, burying the horse and spear beside the fallen chief; the early Briton, burying the hound and bow beside the dead hunter; the ancient Greek putting the coin into the mouth of the dead, in order to pay the ferryman over the river; the early Egyptian ordering his body to be embalmed that it might be used again, by himself; do not all of these demand the consideration of the biologist?

Why is Spiritualism having a new lease of life in Britain? Because the loved ones of Britain's million dead know that their own are living somewhere, and in their great eagerness to reach them once again, they forget the folly of their doings. O people of Britain, you are all immortal!

Tennyson in speaking of his one great friend says:

"Nor blame we death because he bear
The use of virtue out of earth,
We know transplanted human worth
Will bloom to profit, otherwhere."
Of course he knew; that was the very reason why he wanted

"No moaning at the bar
When I put out to sea."
For he adds:
"I hope to see my Pilot face to face
When I have crossed the bar."
Yes, ancient men and modern men have believed themselves to be immortal. It means something, this universal faith.

Immortal. (86)

We live again, says a great American theologian, because the soul of man is simple. What does he mean? He means that nearly everything around us is a combination. Water is hydrogen and oxygen, and when heat is applied it breaks up and the water goes away. These bodies of ours, what a combination! Carbon and silicon and hydrogen and oxygen and iron and scores of other elements. By and by the combination breaks up. The elements go to form new combinations, and the body is

gone! But gold is an element. It is simple. There are no two things in it. Just one. You can cut it, and pound it and heat it and cool it or break it or roll it, and though you grind it to powder it is gold still; and always will be just that and nothing more.

Just so the soul of man came from the hand of God fashioned in his image. It is not a combination. It is simple. It is in this body today; tomorrow the body may decay, even as the cage rusts. But the bird will go free and find its place under the sun or sky to which its inner nature has adapted it. O men, you cannot perish if you would!

"I have an uncle who is making big money from his pen."

"That so? There are not many writers who can make a decent living from their pen."

"But he isn't a writer, he raises pigs."

Our annual tobacco expense would build four Panama canals.

One and one-half million acres of American land are used to cultivate tobacco.

Our tobacco bill is twice what it costs to maintain the United States government.

Publish a Parish Paper

The editor has usually published a local church paper wherever he has been pastor, and we note with interest the continued increase there is in the number of such papers.

It is true, of course, that the church itself is essentially a spiritual institution, but there is of necessity a business end to it. As the years go by ministers and their people are becoming more and more conscious of the fact that the business end of the church must be carried on just as thoroughly and with as much enterprise as in an institution that is entirely a business. Advertising a church is as necessary as advertising a dry goods store, and the pastor who succeeds in advertising his church usually succeeds in every other department.

The local church paper is proving itself to be the best means of advertising a church in its own community. The pastor who has such a paper can put his church right to the front, he can get audiences, he can encourage his auxiliaries and rally the people in general to his assistance. He can make things move.

We are anxious to see hundreds of such papers running in different parts of the country. They are the sign of a more aggressive Christianity, and manifest a broader comprehension of the needs of the day, and the best methods of supplying those needs.

The cost of the local church paper has in the past been the stumbling block in the way of the pastor who realized the need of it. One such pastor, however, some years ago, conceived the idea of running a number of such papers on a co-operative plan. This idea took form and developed into quite an extensive publishing house.

It is not our custom to make special mention of any concern in our editorial columns, yet in view of the fact that we think there is no similar institution in America, it may not be out of place to say that the co-operative publishing house referred to is The National Religious Press, of Grand Rapids, Mich. And we wish to say further that what this firm has accomplished in reducing the cost of parish papers is a wonderful manifestation of what specialization can accomplish—special study of the needs and how to meet them, special mechanical equipment and specially trained help. But our real reason for giving the name is our anxiety to see many more parish papers published everywhere, and we want the pastors to know where they can get the service.

We have on our desk a supply of their literature explaining their plan. From that we learn that any pastor or church can start a parish paper and publish it monthly without investing one cent. Better than that, it almost invariably produces an income. In some cases inadequately paid pastors have published such papers on their own account, making enough out of it to enable them to remain with a struggling church. In other places these parish papers have helped largely with building funds or other financial obligations. The National Religious Press, in our estimation, has opened the way for hundreds, perhaps thousands, of local church papers by making such papers a possibility for any church no matter where located or how limited its membership or finances, and yet their products are equal to the needs of the largest churches in our largest cities. See their ad. on page 114. Write to National Religious Press, Grand Rapids, Mich., for samples and costs.

THE HOMILETIC YEAR—NOVEMBER

G. B. F. HALLOCK, D. D.
THANKSGIVING DAY

THANKSGIVING DAY

In a small city of Arizona (Yuma), one of the hotels carries a strange sign over its veranda: "Free board every day the sun doesn't shine." The new arrival with a light purse naturally makes for this stopping-place and looks skyward. Sometimes it is pouring in torrents and the traveler will then naturally register with quite a triumphant air, for he feels pretty sure he is going to get something for nothing. But the proprietor does not worry. He has lived in this town for many years and he does not get excited in the least, for always during some part of the day the old sun appears, perhaps for only a few minutes. No one yet has been able to get a day's free board at this hostelry, at least on account of the sun's not shining. It has become too much the custom of our American people to think it is raining all the time. The coming of peace has not brought all the blessings we expected and now we complain and worry and are nervous and sad. We forget the blessings we have. Fellow pastors, at this Thanksgiving time let us call our people again to a recognition of God's mercies, to the duty of the expression of gratitude for all his benefits. We might well quote the statement of an Old Testament prophet: "Jehovah heareth your murmurings which ye murmur against him." Caesar once prepared a great feast for the nobles and friends. The day appointed was so extremely stormy that nothing could be done to honor the meeting, whereupon he was so displeased and enraged that he commanded all who had bows to shoot up their arrows at Jupiter, their chief god, as if in defiance of him for that rainy weather. When they did this their arrows fell back upon their own heads, so that many of them were sorely wounded. So our murmurings, which are so many arrows shot at God, will return upon our own heads; they hurt not him, but will wound us. Let us, the scores of thousands of ministers in America, call the people all away from their murmurings. For murmurings are arrows upward shot that surely will fall, must fall, upon our own heads. Turn the people to thoughts of God's goodness towards us—and goodness all the more gracious because so greatly undeserved.

Suggestive Texts and Themes. (87)

The Singing Soul: "Singing and making melody in your heart to the Lord." Eph. 5:19.

Think and Plan: "Bless the Lord, O my soul, and forget not all his benefits." Psa. 103:2.

Practical Thanksgiving: "What shall I render unto the Lord for all his benefits towards me?" Psa. 116:12.

Why We Should Give Thanks: "O give thanks unto the Lord for he is good; for his mercy

endureth forever. Let the redeemed of the Lord say so." Psa. 107:1, 2.

Christ the Crown of Our Blessings: "Thanks be to God for his unspeakable gift." 2 Cor. 9:15.

Gains That the People Have Made: "Offer unto God thanksgiving." Psalm 30:14.

God Abides Restfully with a Thankful People: "Thou that inhabitest the praises of Israel." Psa. 22:3.

Heaven and Earth Harmonized in the Praise of God: "His glory covered the heavens, and the earth was full of his praise." Hab. 3:3.

Heaven and Earth Praising God: "Let the heaven and earth praise him." Psalm 69:34.

Paul's Idea of Enough: "Having food and raiment let us be therewith content." 1 Tim. 6:18.

Praise Gives God Glory: "Whoso offereth praise glorifieth me." Psalm 50:23.

Thanksgiving Remembrance: "And he appointed certain of the Levites to minister before the ark of the Lord, and to record (bring to remembrance), and to thank and praise the Lord God of Israel. 1 Chron. 16:4.

Public Thanksgiving: "O give thanks unto the Lord; call upon his name; make known his deeds among the people." Psa. 105:1.

First-Fruits Brought in Thanksgiving: "Honor the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3:9.

Prayer and Thanksgiving: "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6.

Thanksgiving in Hard Times: "In everything give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18.

Watch to be Thankful: "Continue in prayer, and watch in the same with thanksgiving." Col. 4:2.

Nations Turning to God. (88)

"Nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." Isa. 55:5.

Songs of redemption are more melodious than anthems of creation, therefore the music of this Thanksgiving should reach the loftiest concert pitch.

I. The night of war is passing, the day of liberty is dawning. The crucifixion of suffering will be followed by the resurrection victory. O morning land of triumph! Flowers of peace and righteousness blossoming out of the blackness of death! the red blood of heroes making rich the harvest of fruitage for all future time!

II. Redemption from rum, emancipation of the soul from its awful slavery, is a plant that

has been growing through the millenniums and is now bursting into bloom. Benevolence, the white blossom of beauty, is everywhere seen on battle fields and among suffering peoples. Woman, long in the bondage of bigotry, prejudice and tyranny, is today standing alongside her brothers as their equal in rights, in mind, skill and strength to do and to dare in the battle of life. The cause of world-wide missionary evangelism has awakened out of sleep, marshaling her forces for the redemption of the race.

III. Educational institutions are feeling the thrill of this onward movement. What are these wounds in the hands of Christian men? Those which will be for the redemption of liberty and the spread of Christ's kingdom. When the terrible devastation of war is past, "instead of the thorn shall come up the fir tree, instead of the briar shall come up the myrtle tree, for ye shall be led forth with peace; the mountains and the hills shall break forth before you into singing and all the trees of the field shall clap their hands for joy." Thus the Almighty will make the wrath of man to praise him, and the immortal spirits of those whose cold faces and precious bodies are in the furrows of the trenches in nameless graves, will cry out for the joy of this victory: "We endured the cross and the shame, that the glory of eternal triumph might be ours and the world's."—Rev. E. W. Caswell, D. D.

The Crowning Year. (89)

(This message was written by Dr. Sheldon in 1918, but most of the lessons are equally good for Thanksgiving of 1919.—Ed.)

"Thou crownest the year with thy goodness." Psalms 65:11.

According to the pessimist, last year was a terrible year. War, famine, pestilence, disease, violence and death in a multitude of forms stalked over the earth.

And yet, judged by the standard of God, it was a year crowned with goodness. For, according to Plato, who agreed with the Master on this point, death itself is an insignificant thing by the side of character. "Not life, but a good life," he says, "is to be chiefly valued."

Last year was a crowning year in the world's history, in spite of all its horrors, because:

I. New conditions in military life surround men with safeguards from vice never known before in the history of the world.

II. The world's protest against intoxicating drink reached a climax, leading to a nation of 100,000,000 people without a brewery or a saloon. And drink has killed more than all the wars of history.

III. The world was never so sacrificial. More money has been given to relieve human distress than ever was known, and more for church work and world-wide missions than ever recorded.

IV. The different sects and denominations of the world took steps that will lead to a federation of Christendom which will mark a new area in Christianity.

V. There has been a breaking down of national exclusiveness and a sense of responsi-

bility for other nations never before known in human history.

VI. There has been a growing sense of a need of a League of Nations that would put an end to war. That consciousness is at last finding concrete expression in a League. That fact is of tremendous value to the future.

When the history of the world is finally written by the Christian historian, the year 1918 may be found to be the greatest and best year in the world's calendar. We need to be continually reminded of the fact which even the old Greek philosopher found out, that death itself is not a very serious thing. And he says, "Be of good cheer about death, and know of a certainty that no evil can happen to a good man."

Last year was a terrible year to the man who thinks physical death is the most important event in life. It was a "crowning year of God" to the man who looks far enough ahead. —Charles M. Sheldon, D. D.

God's World. (90)

"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Psalms 24:1.

This is God's world. His title to it, his proprietorship, is based upon his creation of it. Moreover, that title holds good forever by virtue of his presence in the world to preserve and uphold it.

I. Upon God's ownership of us he bases all his claims upon us for service and surrender. Did I give my money to the Red Cross, the Y. M. C. A., the hospital, the church? No; it was God's money I gave. So the most liberal giver is simply God's almoner. And the least liberal giver is simply guilty of "conversion."

This legal term "conversion" has an evil meaning. It is the use for one's self of funds belonging to another. If my banker uses my money to speculate with; if he uses his depositors' money to buy houses and lands and motor cars and yachts for himself, he is guilty of "conversion." And we are chargeable with a like offense if we treat as ours what is God's, if we withhold from him the practical acknowledgement of his right and title to us and ours.

II. In the light of this truth, who then is rich? Surely not those whose rule it is to get and keep. No matter how much we get, our only true wealth is in giving. The earth is rich when it is fruitful. The sun is rich in that it always gives to the world.

III. God is the great giver of every good and perfect gift. God himself were infinitely poor if he were not forever imparting gifts to men. "Kings," said a dying monarch, "are chiefly fortunate in this, that they have the power to confer gifts."—Rev. Charles Carroll Albertson, D. D.

Which Bucket Are You? (91)

"How dismal you look!" said a bucket to his companion, as they were going to the well. "Ah!" replied the other, "I was reflecting upon the uselessness of our being filled; for let us go away ever so full, we always come back empty." "Dear me! how strange to look at it in that way!" said the other bucket. "New,

I enjoy the thought that, however empty we come, we always go away full." Which bucket are you? In these days of reconstruction, which spirit do you manifest?—H.

Baby's Astronomy. (92)

"Silvery, silvery moon in the sky!
I love you so dearly, and I'll tell you why,
I love you still more than the beautiful sun,
For he goes away when the daylight is done,
He only will shine when the world is all bright—

But you, silver moon, give me light in the night!"

Ah, little baby—but we are grown old—

The sun gives the light, to the moon, we are told;

But often, like you, 'tis the gift that we love,

And we praise not the Giver who lives up above.

—F.M. N.

Thanksgiving Lessons. (93)

1. What would be our feelings if we saw and tasted the articles of our daily food for the first time? Are they less wonderful and good because we are accustomed to them?

2. The same God who cast the manna in the wilderness gives all good things. Should they ever be used without thanksgiving? What is the meaning of the blessing before a meal?

3. It is not necessary to work seven days in the week.

4. Hoarding deprives others of what they should have.

5. Hoarding may be a form of distrusting God.

Thanksgiving for Big Guns. (94)

The father of children who suffered from the air raids made over London, where they were living, took them into a Pleasant Sunday Afternoon Service. The speaker said the people who yielded to panic and fear during air raids were doing what the enemy wished. Then addressing himself to the children present, the speaker intimated that perhaps they were frightened by the noise made by the guns which protected the city. "Don't be afraid of that any longer," said he; "for that is a thing to be glad and thankful about. You ought to thank God for every sound of a gun, for it means protection; the greater the sound, the safer we are."

A few nights after there came a heavy raid. The warning was sent out, and the children were down cellar with their parents. Presently the great gun spoke with a booming sound that was almost deafening. Then the eldest boy, a lad of twelve, called out without the slightest sign of fear, "Thank God for that." For a moment the parents were greatly surprised, and then the father recalled the words of advice to which the boy had listened. Every time the big guns roared there came the same glad cry from the children, "Thank God for that."

The noise of the big guns was doubtless terrifying in itself; but the children now realized that the roar of the guns was the speech of the thoughtful spirit of love which was really lifted up on their behalf. Sometimes God thunders by suffering and disappointment; but in such

a case "the thunder is still his voice."—Rev. W. J. Hart, D. D.

Thanksgiving for Fogs. (95)

London was approaching its fourth winter of war when some one sagely and comfortingly suggested that instead of grumbling at the fog, as Londoners had been in the habit of doing in pre-war days, they should be thankful for it. The reason for the changed attitude was that the fog might possibly prevent many air raids, and thus save many lives. "In everything give thanks." Thank God for fogs if he sends fogs.—H.

One Square Meal. (96)

A retired business man, living in a Soldiers' Home, sent to a friend in the drygoods trade a letter that was "refreshing because of its homely philosophy in the wise acceptance of fortune's reverses." The New York Journal of Commerce reproduced the letter, which shows how a great spirit can remain undaunted amid the changes of life. It ran thus:

"Since I saw you I have entered on my seventy-fifth year. My experience has taught me the folly of worrying over events that I cannot control. I have much reason for gratitude, for I have been allowed to live long. My lines are cast in pleasant places, and that is more than many a millionaire can truly say. I have little sympathy for persons who mourn their former prosperity, making themselves miserable and their hearers uncomfortable.

"My five months' captivity in a southern prison showed me how little, after all, a person needs to be perfectly happy and contented. One good square meal for the prisoners would have converted the prison into a picnic-grove."

Thankful for Daily Bread. (97)

Jesus taught his disciples to ask our heavenly Father for daily bread. He showed how we ought to receive that bread, for when he had taken the loaves and fishes, he gave thanks, and then brake them. I dined recently with a church officer who lives on the best the land affords. When we sat down to that costly and sumptuous dinner, he did not "return thanks," nor did he request the "parson" to "say grace." It is bad manners to receive a gift and not even to say, "Thank you" to the giver. And everything on that table had come as a gift from God.—Rev. Robert Freeman, D. D.

Thankful for Salvation. (98)

"Salvation! O, the joyful sound!

'Tis pleasure to our ears,

A sovereign balm for every wound,

A cordial for our fears."

Truly the Christian should be the happiest and most thankful of men, because of this "so great salvation." Up, Christian! Smile, do not scowl; be thankful, not "grumbleful."—Rev. Robert Freeman, D. D.

Thankful for Friends. (99)

"I awoke this morning," says Emerson, "with devout thanksgiving for my friends, the old and the new." We receive no sweeter gift than a friend. And it will never do for us to become cynics and say there are no friends. That is a calumny. "Want a friend?" reads an ad-

vertisement near Greenwich, Conn., "Then buy a dog." That is slanderous to our human friends, who go down with us into the very darkness of death. It is sacrilegious to our Divine Friend who died that we might live.—Rev. Robert Freeman, D. D.

Thanksgiving Spoiled. (100)

Being asked how he acquired the habit of good cheer, which never seems to fail him, Bishop William Burt answered: "Maybe the remarks of a child that I once overheard helped me to learn to complain and grumble as little as possible. While I was studying at Wilbraham Academy, I spent a few days with this child's father, a good man, but a chronic growler. We were all sitting in the parlor one night, when the question of food arose. The child, a little girl, told cleverly what each member of the household liked best. Finally it came to the father's turn to be described.

"And what do I like, Nancy?" he said, laughing.

"You," said the little girl, slowly—"Well, you like 'most anything we haven't got.'"—Rev. W. J. Hart, D. D.

Thank God for Our Boys. (101)

"How sadder than yourselves am I
Who never had a child to die."

James Whitcomb Riley, whose tender, human touch has healed many a sore heart, never spoke the truth more delicately than when, to bereaved parents, he thus described his own greater grief.

"This is a sad Thanksgiving," one hears on every hand, for there are gold stars on the service flag in many thousand homes. True Americans, in tenderest sympathy, with deep parental sorrow, would lift a little on the load that war and patriotic duty have laid on our neighbors and friends. But shall not the thanksgiving be as genuine and as great as ever? Thank God for such sons to meet and conquer the foes of freedom, and to die, as their Master died, that others might live!

Pity, not the fathers and mothers of brave men whose work was thus gloriously finished, but pity rather those of us whose sons could not go because they had already gone, those of us who, being unable to go ourselves, had no sons to give. But even we shall rejoice in this Thanksgiving, claiming, oh, so tenderly, fellowship in the sufferings of bereft parenthood; for were they not our boys, too?—Rev. Ira Landrith, D. D.

A Thanksgiving for Prohibition (102) Progress.

Happy Thanksgiving greetings! It is a good time to give thanks. Unprecedented victories over autocracy and over alcohol rejoice our hearts. World democracy demands world prohibition.

In 1883 Frances E. Willard, as president of the World's W. C. T. U., wrote a marvellous message to all the world's family of nations, beseeching them to strip away all safeguards and sanctions of the state from the drink traffic, and asking each nation to protect the home by ceasing to be a partner with the drink traffic, and to enact total prohibition.

This great world-wide appeal, sent out over thirty years ago from Rest Cottage, marks a great epoch in the history of the temperance movement. How inspirational was this prohibition pronouncement! It was a flaming torch lifted high in the hands of home-loving women. It dispelled the darkness caused by avarice and vice. Applied Christianity in this and other lands means first the utter destruction of the liquor traffic and associated evils.

This Thanksgiving season finds many homes in mourning and many vacant seats at the family feast. May it be your glad part to help bring the "oil of joy for mourning, and the garment of praise for the spirit of heaviness."—Anna A. Gordon, President Women's Christian Temperance Union.

Grateful in Trial. (103)

When the Pilgrims at Plymouth were fighting the cold, burying their dead, watching against the Indians, and, as the old captain of the Mayflower said, with "plenty of nothing but Gospel," they might have said, "What is the use of all this suffering on a bleak shore far from home? We may as well lie down and die." Little did they know that God was creating a republic through their suffering and opening a land to liberty for the oppressed of all nations.—Rev. A. C. Dixon.

Off and On vs. Continual Praise. (104)

"I will bless the Lord at all times; his praise shall continually be in my mouth." Psal. 34:1.

Next to the blessing of a pure heart is the blessing of a thankful heart—a heart like that of Chrysostom, whose life was an illustration of the psalmist's words, "I will bless the Lord at all times." They who bless the Lord only when all goes well with them are much like the man of whom it was said, "He served the Lord off and on for forty years." "Off and on" thanksgiving is a poor kind. It is like impulsive obedience, capricious benevolence, circumstantial piety, convenient righteousness. By so much as the eternal God is the God of our lives, we owe it to him always to pray, to give thanks in everything, to bless him at all times. If our experience has taught us anything it should have taught us this, that because we are in God's hands things are going well with us whether they seem to be so or not. Jacob learned that God was dealing mercifully with him even when he mourned his Joseph. David learned that God was gracious to him even in exile. This is the great lesson of the Book of Job. Paul was thoroughly convinced of it and affirms that the things which had happened to him which looked unfriendly to his life-plan had fallen out to the furtherance of the gospel. All things do work together for good to lovers of God. The stars in their courses fight for us. We have eternal allies. A distinguished American recently said, "I have two sons in this war. Living? That is well. Dead? That, too, is well. When one is right all that happens is well." One who is thus minded finds no difficulty in following the example of the psalmist who blessed the Lord at all times. — Rev. Charles C. Albertson, D. D.

Crutches Flourished or Moaned (105) Over.

Once when General Beaver was addressing a large audience, he flourished his crutch in the air and with unmatched eloquence said, "I won that crutch at Chancellorsville." "My hay crop is a failure," moaned a farmer to his neighbor. "But how about potatoes?" asked the neighbor. "They are all right." "And your corn?" "A fine crop." "And your oats?" "An excellent yield." Then the neighbor said, "Why don't you mention your successes first, and put that one failure in a parenthesis at the end?" General Beaver counted it an honor to leave a leg at Chancellorsville. The farmer raised four crops of produce and moaned because one was a failure. We can flourish our crutches or moan over them. We can moan over one poor crop or rejoice over three good ones. Which are we doing?

Debt of Gratitude. (106)

Two tremendous legacies were left to the United States by the world war—one of debt, the other of gratitude. The legacy of debt will probably amount to \$25,000,000,000. The legacy of gratitude is beyond all comprehension. We must have no failure in our appreciation of what the men who fought for the freedom of the world have accomplished. Had Germany triumphed we would today be paying tribute to the Kaiser as vassals of Germany and victims of Prussianism. It was the prompt and unprecedented preparation of our government, and the wisdom and courage of our soldiers and sailors that prevented such a catastrophe. If the war had lasted six months longer it would probably have claimed a toll from us of half a million lives.

Abounding in Thanksgiving (107)

Charles M. Alexander, the Gospel singer, tells the story of an old colored man in Chicago, who always came into one of the missions with a bright and shining face, no matter what happened. One day he came with his thumb tied up. They asked him what was the matter, and he replied, "Today I was fixing a box and I smashed my thumb, but praise the Lord, I have my thumb yet." A few nights after he came in with his face as bright as ever. Someone inquired, "Well, uncle, what have you to praise the Lord for tonight?" "Oh," said he, "I was coming down the street tonight with a big piece of beefsteak. I had spent all my money on that beefsteak, and I laid it down on the sidewalk to tie my shoe, and while I was tying my shoe, a big dog came along and took that beefsteak and carried it off. Praise the Lord!" A man said, "Look here, uncle, what are you praising the Lord for about that?" The colored man answered, "I'm praising the Lord because I've got my appetite left." There are a good many men who would give a good part of their fortune for an appetite, and the greatest thing of all to be thankful for is a spiritual appetite, for has not Jesus promised that, 'Blessed are they who do hunger and thirst after righteousness for they shall be filled?'

A Thanksgiving Note. (108)

"Behold I make all things new," declared the risen Christ in the Revelation of St. John. He had not abdicated the throne of the universe in the twentieth century. He is today making all things new. A new heaven and a new earth we are now beginning to see emerging from the lurid clouds of this great world war. Because new, it will be a brighter and better earth which the new heaven will envelop.

Our own America is already a new America since we entered the conflict for righteousness, justice, and liberty. Our seventy-five distinct nationalities with their racial ramifications are fusing into one grand, homogeneous Americanism. A once divided North and South form a union of States that none can sever.

My own son was captain and adjutant of a regiment of seventeen hundred artillerymen commanded by Colonel Joe Wheeler, against whose noted father, General Joe Wheeler, I fought during the Civil War.

The weaker nations and peoples of the world are finding their place in the sun, to be no more eclipsed by baleful domineering powers.

A feeling of brotherhood among all the great countries of the world prevails as never before.

The various divisions of the Christian church are praying, working, fighting together for the eternally right with a new conception of a true unity.

Out of this greatest war of history is coming the greatest good this sinning, sorrowing globe has known. We shall sing more triumphantly than we could sing in the past, "Hallelujah, for the Lord God omnipotent reigneth."—Bishop Samuel Fallows, D. D.

Guaranteed Grumbling. (109)

Mrs. Higgins was an incurable grumbler. She grumbled at everything and everybody. But at last the vicar thought he had found something about which she could make no complaint—the old lady's crop of potatoes was certainly the finest for miles around. "Ah, for once you must be pleased," he said, with a beaming smile, as he met her in the village street. "Everyone's saying how splendid your potatoes are this year." The old lady glared at him as she answered: "They're not so poor. But where's the bad ones for the pigs?"—East and West.

Old Mr. Li's Manna. (110)

Mr. Li was very old and very poor, but a Christian. His cousin, a Buddhist priest, would bring bread or meal, and Mr. Li would say, "My Heavenly Father's grace," for he felt God sent it. This angered the priest, who said, "If I didn't bring you food, you would starve, for all your God would care." "But he puts it into your heart to help me." "Very well, I'll stay away, then we'll see what happens." After many days Mr. Li had not a single crumb but while he was praying there was a strange cawing and flapping in the yard. Some crows were fighting, and dropped a piece of pork and a loaf of bread. While the meat was boiling, the priest walked in, saying, "Has the Heavenly Father you tell so much about sent you

food?" When he saw the meat he exclaimed, "Where in the world did you get that?" "My Heavenly Father sent it." Then the priest wanted to know more about him, was converted, became a preacher, and died a martyr in the Boxer war.—A Missionary Testimony.

Thankful for Common Blessings. (111)

Begin with the soil. Douglas Jerrold said: "Tickle the earth with a hoe and she laughs with a harvest." It isn't nearly so true of every land as it is of this one. And men have never perhaps been able to appreciate that so much as this year. So many have been doing the tickling in their back yards or on some vacant lot. It is a wonderful laboratory of God, the soil. No chemist in his laboratory ever produces such wonderful results as the farmer or the gardener.—Rev. J. M. Vander Mullen, D. D.

Gratitude for the Coming Kingdom (112)

Unless we are greatly mistaken, some of the old wrongs of the world, such as the liquor traffic, and the unfair distribution of wealth, are going to be righted, at least in part. We have a firm faith, too, that the foreign missionary enterprise is going to receive a tremendous impetus shortly. Our country is filled with young men who will be bitterly disappointed because they have no part in this war and who will be ready for something as heroic and appealing as the foreign missionary opportunity.

And think of what a possible significance there lies in the redemption of Palestine and its return to the ancient people. It is the most romantic story of the whole war. We are in the days of the fulfillment of prophecy. Nay, we are, we verily believe, in one of the days of the Son of Man. It is wonderful to be alive today. It ought to fill us with a sense of gratitude beyond all we have ever felt before.—Rev J. M. Vander Mullen, D. D.

After-Victory Thanksgiving. (113)

Premier Clemenceau of France formerly ridiculed Christianity. But after victory he went to church—a service of praise—a "Te Deum" for God's mercy.

That was spontaneous—heartfelt. And men of reality everywhere should certainly feel the reality that commanded the old "Tiger's" reverence.

Our Missing Gratitude. (114)

Why is God thanked so little for victory? How seldom anyone hears any open praise for divine aid enabling the allies to conclude victoriously their late conflict with Germany. Something was said about gratitude for peace last autumn when the nation's annual Thanksgiving Day came close upon the armistice. But since then the note of acknowledgment for the favor of Almighty God has been almost silent in the voice of America.

Public services of patriotic praise have been very rare. National leaders have spoken almost nothing of the debt of the nation to Providence. And even in private conversation allusion is infrequent to the Lord of hosts as deliverer of free peoples.

Yet the truth is that no kindred of mankind in any hour of history ever had more abundant and commanding reason to thank God than have the nations who are today triumphant over Germany.

Not even the most superficial aspects of the war may be candidly studied without the conviction that divine assistance lent to the allied peoples can alone make plausible the triumph they won.

For the fortune which made futile every variety of German snare and every stroke of German fury there is but one explanation which even begins to be adequate. That explanation is the might of omnipotent God.

In truth, every other attributable reason of victory comes so far short of being sufficient that men indisposed to acknowledge God cannot even pretend to account otherwise for the outcome.

A national mood that forgets these facts is a dangerous mood. The remedy important is not just to get tongues going but to refill hearts—The Continent.

Complaining or "Pack Up Your Troubles." (115)

Spurgeon said that it is a pleasant sight to see anybody thanking God, because the air is heavy with the hum of murmuring and the roads are dusty with complaints and lamentations. A unique suggestion was once made by Dr. Maltbie D. Babcock to the effect, "that instead of having one day set apart for thanksgiving, it would be better to set apart one day for complaining, and cram into it all our worries, leaving the rest of the year clear for gratitude."

When the young students were in military training for positions as officers in the national army at Madison Barracks, N. Y., in the summer of 1917, the idea of community singing in the army was developed, and W. Stanley Hawkins, of Rochester, directed the work. He said that the favorite song of the men was "Keep the Home Fires Burning," but the next choice was "Pack Up Your Troubles."

"Count Your Mercies." Memory-Joggers. (116)

Try to count the stars, and you will soon see that you cannot number them. Try to count your blessings, and you will learn that they are countless.

The man who knows about birds will hear and see five times as many birds in a given walk as a man who is ignorant of birds. So with any one who cultivates a talent for finding blessings.

A colony of lepers near Baton Rouge, La., were holding a service, and were asked to choose the hymns. One of the hymns they chose was "Count Your Blessings." They had caught the spirit of the Samaritan leper, who returned to thank Jesus.

The choicest of earth's blessings fall upon us. Are we grateful for that? It is because we are made for the greatest of all blessings, for God himself. Our hearts are restless till they rest in him.

It is not enough just to be happy in what

God has given us; we should be happy in God, the giver.

Gratefully dwelling on a gift multiplies it and magnifies it. Thanksgiving enhances the joys for which we are thankful.

A woman who had had many trials was asked how she could be so cheerful. She said: "I am naturally just the opposite, but when I was ten years old my mother made me promise that every morning I would spend ten minutes in thanking God for his kindness. Those ten minutes keep me happy all day."

A little Armenian girl had escaped from the fearful massacres. Her teacher asked her to write ten reasons why she was thankful, and this was one of them: "I am thankful because God never forgets us."—Christian Endeavor World.

Heathen. (117)

In his description of the awful degradation of the heathen world, Paul in the first chapter of Romans puts near the very start of the process the failure to give thanks. From that beginning the rest naturally followed. Those who would give no heed to God's love soon refused to think of him at all, and sank

unchecked to the lowest depths of evil.—Rev. A. W. Kelly.

"We Thank Thee, Lord." (118)

"Thank you!" A glass of water, a handkerchief picked up, a door held open—some such trifling favor as this, and the word is spoken. Custom and the laws of polite society demand it. Over and over again, every day, is this word said—to man. But how many neglect to say it to God, the giver of every good and perfect gift, "who giveth to all men liberally, and upbraideth not."

The inconsistency of such discrimination and inexcusable forgetfulness should smite us with shame. And how greatly it would increase it in addition there should come the vision of every other temporal blessing of the past year—raiment, literature, music, pleasure, jaunts, happy association, and the like. The sight might well be overwhelming and cause us to cry out in the language of the psalmist, "Surely goodness and mercy have followed me," and in the common courtesy of well-mannered people, we might add, "We thank thee, Lord."—Family Altar.

GREAT TEXTS AND THEIR TREATMENT

Complete Victory.

"There was not one city too strong for us; the Lord our God delivered all unto us." Deut. 2:36.

I. The fact stated, "There was not one city too strong for us." This does not imply: 1. That the cities were not walled. 2. That they were not garrisoned. 3. That those who defended them were not brave, or skillful in war. 4. That the Israelites of themselves were more powerful than their enemies. (See Numbers 14:40-45; Deut. 1:41-46.)

II. The explanation given, "The Lord our God delivered all unto us." The cities that Israel had taken had not been captured. 1. Through the skill of generals. 2. Through the power of armies. 3. Through the perseverance of determined soldiers; but 4, through the power of Jehovah.

III. If God delivered the enemies of Israel into Israel's hands: 1. He will not permit any of his people to be permanently injured through the slander of those who hate them. 2. He will enable all his followers to overcome their great adversary, Satan. 3. He will give to each one of his children the necessary strength for every trial and emergency of life.—J. N. G.

The Battle For Bread.

"In the sweat of thy face shalt thou eat bread." Gen. 3:19.

Man must have bread. He has a material nature which can only be supported by the material. Man has to provide for himself his food, and raiment, and home. In doing this he experiences great difficulty. He has laws of so-

ciety to observe, which regulate his conduct towards his fellows. He has also men of different dispositions to deal with. It is in facing and contending with these conditions that the struggle for bread consists.

I. The beginning of this struggle. God placed our first parents in Eden as their home. He furnished it to please their taste and satisfy their appetite. But he set a limitation. He allowed them to eat of all the trees therein but one; and to the eating of this tree he attached penalty. In the difficulties of procuring the needs of life outside the gates of Eden began that struggle for sustenance that has been going on ever since.

II. While the struggle for bread is a consequence of sin, God has ordered that it result in blessing. In man's fallen condition it is good for him that he has to toil and battle against difficulties for his bread. No man can give careful attention to the subject without seeing that God has made labor a blessing to man. The powers of his mind have been awakened and developed by it. Advancement in invention, discovery, arts and science, is attributable to it.

III. Though this struggle was occasioned by sin it is honorable to be engaged in it. When man was expelled from Eden he was not pauperized. God did not hand out three meals a day. He told him to earn it; to wrest it from untoward conditions. Thus did he tend to develop in him a spirit of noble independence.

God honors work. When he sent his Son into the world to save it, he did not send him

to reside amid the affluence and ease of the rich man's palace; but he sent him to Joseph the carpenter's home. Work is the fashion of heaven.

IV. This struggle may be severer than was ever intended. With many it is deplorably severe. Why is this? There is more than one reason. 1. Competition in prices. 2. Avarice. The undue love of money is largely responsible for making the battle for bread as severe to large numbers as it is. 3. Inhumanness. Man was made to love his fellowman. The cruelty perpetrated on toilers by some employers chills the very blood even to think of it. 4. Extravagant living of employers.

Other reasons might be given, but let these suffice.

V. The religion of Jesus has done much for those engaged in this struggle and will do more. 1. To it men are indebted for the higher views they have of the dignity of their own nature. 2. These higher views of themselves are appearing in their efforts to assert their rights and gain recognition of their manhood. 3. Religion is leading employers to recognize the rights of their employes. And this shall be increasingly the case as it controls the consciences of men. 4. It also comforts the heart of the toiler who possesses it. It makes his home, however humble it may be, a place of happiness; it helps him to bear up under life's burdens.—D.

Christ the Door.

"I am the door." John 10:9.

A door is an opening or passage into a house or into any room or apartment by which persons enter.

1. Christ is the door to repentance toward God. 2. To reconciliation with God. 3. To the love of the Father. 4. To the family of the Father. 5. To the provisions of the Father. 6. To the fellowship of the Father. 7. To the presence of the Father in heaven. 8. To all the immunities and blessings of grace in the Gospel. 9. That the door is always open and accessible. 10. The door that has a free entrance for all.

The Charities of the Poor.

"Borne of four." Mark 2:8.

The charities of the rich are published far and wide and all men talk of them. Let us think for a little of the charities of the poor. But how do we know that the paralytic in this story belonged to the poor? From St. Mark. When he says (v. 4), "They let down the bed," he employs a different word for bed from St. Matthew, viz., the Greek form of the Latin *grabbatus*, the pallet or camp-bed used by the poor (cf. John 5:8; Acts 15; 9:33).

I. The story suggests as to the charities of the poor that they generally spring from neighborhood. "Four." Who were they? Friends or kinsfolk? Most probably neighbors. There is something sacred in neighborhood. It is an ordinance of God and the source of countless kindnesses and sweet humanities.

II. That they are often nameless. "Four." The deed of love is chronicled, but nothing is said to identify the doers. Doubtless they were known in Capernaum, but their names passed no further. So of thousands. Their simple,

unostentatious charities are unnamed and unhonored. But their record is on high.

III. That they are called forth in cases of great distress. "Palsy." Type of many. No place exempt from trouble. Multitudes of the poor suffer grievously. Many are old and infirm, many sick and bed-ridden, many crippled and helpless. Almost their only comfort is when some neighbor visits them, tending the fire, fetching water, preparing food, smoothing the pillow, etc.

IV. That they are characterized by much disinterestedness and generosity. Capernaum was in a state of excitement. The great Master had returned, and every one was hurrying to the house where he dwelt. At such a time the poor paralytic might have been forgotten. But no! There are kind souls that think of him before themselves. Of the charities of the poor it may be said as Spenser says of the angels, that they are "All for love and nothing for reward."

V. That they are personally exercised. Most of the rich act by proxy. How easy to write a check in a boudoir or to give orders to a servant or an almoner! How different with the poor. They act for themselves. It is their own voice that speaks words of comfort, and their own hand that gives the cup of cold water. Not seldom the poor are borne to the grave by the poor.

VI. That they reach their highest form when they are the means of bringing souls to Christ. Often, it may be, had these "four" helped their paralytic friend, but never had they done him such a favor as when they brought him to Jesus.

VII. That they shall have a great reward. Happy day for this poor man and his friends. Think of the anxiety, the suspense, the difficulties, the deliverance, the glad home-coming. He who was borne out a helpless paralytic returns sound and free, a man amongst his fellow-men. Surely the sight of him was in itself a sweet recompense. Jesus has a sure reward for all. Nothing done in love is lost. Nothing which the poorest of the poor do in his name will be in vain. Here, and hereafter, there is a sure recompense.—W. F.

The Pre-eminent Speaker.

"Never man spake like this man." John 7:46.

Patriarchs, prophets, kings and teachers in the Jewish church had spoken before him; but none like him. Men of high position, of great wisdom, of vast influence, have spoken since him; but none like him. He spake as never man spake. I. In respect to originality. II. In respect to sinlessness. III. In respect to authority. IV. In respect to subjects. V. In respect to style — simplicity — illustration — plainness, etc. VI. In respect to spirit—love — kindness—sympathy. VII. In respect to the living influence of his words. Then, now, always. 1. Read what this Man has spoken. 2. Meditate thereon. 3. Believe. 4. Practice.

Irresolution.

"Lord, I will follow thee, but." Luke 9:61.

I. I will follow thee, but not yet. II. I will, but I will let no one know it (Mark 8:38). III. I will, but I will see how others go (Psa.

(Continued on page 162.)

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. John Kelman, D. D., Rev. David James Burrell, D. D., Rev. Richard Braunstein,
Rev. Frederick F. Shannon, D. D., Rev. Claude Allen McKay

MAN'S COMPROMISE WITH GOD

REV. JOHN KELMAN, D. D.

The recently elected pastor of Fifth Ave. Presbyterian Church, New York. From "Thoughts on Things Eternal," fifty-two of Kelman's sermons published by Geo. H. Doran Co., New York, by permission.

"The House of Rimmon."—2 Kings v. 18.

The House of Rimmon presents a different and a more complex situation than the two mules' burden of earth. The phrase has become the very synonym for religious compromise, and prejudices the case from the outset. To judge the matter justly, it is necessary to get as clear an idea as possible of what this worship actually was.

The city of Damascus contains today but few very ancient ruins. It is in the life of the streets rather than in the stones of temples that it is the oldest city in the world. Its great mosque covers a site which has seen an amazing succession of changes in worship. It rises upon the lower walls and gateways of the Christian Church of Theodosius. That church in its turn rose upon the ruins of a Roman temple, of which only one facade now stands, grey and weather-beaten amid the newer building. In all probability that Roman temple rose upon the site of the far more ancient worship of the local Baal, the Rimmon of this text.

It may well be that these successive architectures are typical of the easy changes of faith in a city whose heart has always been commercial rather than religious. It is probable that even in ancient times only the ignorant would take seriously the stories of the gods, while the educated and cultured would be skeptical. In any case we know that the religion of the Semites was a religion not of creed but of ritual, and that to an extent which our western minds find it all but impossible to realize. Ceremonial performance was the one essential feature; its meaning was of literally no importance whatever. Worshipers made no attempt to speculate as to why they did this or that, or as to what facts lay behind the performance.

If, however we insisted on pushing the inquiry back, and asking what general ideas lay behind the rites, we shall find in the main two sets of such ideas:

1. **The World and Nature.**—Rimmon was one of the many Baals, and Baal was the apotheosis of the fructifying powers of nature. In later times the cult was connected with that of Adonis, the story of the year, the summer triumph and the winter death of the sun. The Baals were lords of the wind and weather, the rain and sunshine, the air and clouds, the thunder and storm. Especially was Baal the sun god, source of the abundance of light and

heat, that led the seeds to ripeness in the fertile earth. The name Rimmon, signifying the pomegranate, has the suggestion of all this in its luscious fullness, and is peculiarly appropriate for the divinity that presided over the sweet and rich life of Damascus. So this "prince of the power of the air" stood for nature and the life of the earth. The cult was not so much a worship, as an appreciation of the world in all its fullness. God, to the Damascus worshipper, was "the view"—He was anything a man liked.

2. **Nationality and patriotism.**—Rimmon was the particular Baal of Damascus, and the ritual had a large element of politics in it. Worship was not a matter of private faith any more than it was a matter of spiritual communion. It was essentially a civic and national act. The gods were representative members of the nation, and their worship was official and political in its significance, involving before all else loyalty to the throne and customs of the land.

Taking these two sets of ideas together, we are better able to understand Naaman's position. Here, in the house of Rimmon, was the world in two aspects. (1) The green earth, the joy of life, its sensuous beauty and fullness. (2) The national loyalty, the public office and service of a courtier. So the question that faced him was, whether he would retire from the world into asceticism and private life, or whether he would remain in the world and serve Jehovah. He no longer worshipped the world, for he had looked beyond it and seen the face of God. But he still appreciated its charm, and he still enjoyed its labors. He chose the latter course. As to the detail of ritual, we can imagine him saying to himself that a God so great in healing would be great also in understanding, so that the act of compromise was in no way an act of faith.

Thus the story leads up to the general question of compromise. Obviously there are all sorts of compromises, good and bad; and the more complex society becomes the more frequently such problems arise. Three tests may be given, by which the legitimacy of compromise may be judged:

1. **Playing two games**—the compromise which involves self-deception. The change from one religion to another has often been marked by a lingering faith in the older gods continuing to exist alongside the new faith. It is thus that some scholars explain the mouse of Apollo, the owl of Minerva, and other such relics. The new and more splendid company of divinities had supplanted the old totem worship of mice and owls: but after all there might have been something in that lowly worship, and it would be as well not to neglect

it altogether. But here we have a different case. There is no lingering belief or suspicion of belief in Rimmon. Probably there had been little intelligent or confident faith to begin with, and now there was none at all. The new God had swept clean away all remnants of the obsolete Baal.

Such compromise as this double devotion is sometimes seen, and it is always absolutely wrong. Some professing Christians are not quite certain in their hearts that their Christian faith is true, and they never let go their hold on Mammon though they adopt the faith of Christ. There is an unexpressed caution about such people, which assures them that they will be making the best of things in any case. It is the danger of Pascal's argument that faith will pay best in the end whether it prove true or false, and in mean souls this becomes the incentive to a double life. But God will have no such divided allegiance. His worshippers must let go all their second strings, and swing themselves boldly out on the great venture of faith. Let it be the finding of God or the loss of all things—there is no room for compromise.

2. **Pretence**—the compromise which is intended to deceive others. Naaman had settled that by his two mules' burden of earth. It would be impossible to conceal such an act, nor would his frank nature wish to leave anyone in doubt as to his religious position. The attendance at the House of Rimmon would deceive no one. All Damascus knew what God Naaman worshipped.

Obviously no compromise is tolerable which is adopted with a view to deceive men. There is indeed a limit to the amount of consideration which must be given to possible misunderstandings. If the construction which every fool or weakling may put upon our conduct is to be taken into consideration at every turn, then the fool and the weak brother have become tyrants over the lives of better men than themselves, a tyranny which no self-respecting man will endure. With much of our lives, our neighbors have no business whatsoever, and it need give us little concern if interfering outsiders misconstrue our actions. It is certainly never worth a compromise with honesty to save our reputation. Either let men misjudge you as they please, if the end to be gained is worth that cost; or if you value their good opinion, earn it honestly by denying yourself what they will misunderstand.

3. **Deliberate Sacrifice of Right to Wrong**—Men's attempt to deceive God. When a sin, acknowledged to be such, is yet allowed on some specious plea of doing evil that good may come; when pleasure is taken at the cost of what seems but a slight wound to conscience, or gain at the cost of a slight sacrifice of principle; we have come upon very dangerous ground. Life is far too complex for our meddling with its moralities, and neither any pleasure nor any gain is worth the risk of nature's subtle and surprising vengeance. Nothing more surely brings degeneration than such tampering with ethics and living deliberately below one's best lights. Those who do so come to have the very hall-mark of

the unsatisfied and the ineffective upon them, and are rejected both by God and Satan. No! we are not the captain of this ship: let us steer by the course that has been set.

To return to the story, Naaman does not appear to have fallen under the condemnation of any such unworthy compromises as these. On the contrary, he appears as a very memorable gentleman, taking a man's risks and responsibilities in a very difficult situation; trying to do right, and on the whole succeeding. No one can think of him without recalling Tom Brown's judgment, "I can't stand that fellow Naaman, after what he'd seen and felt, going back and bowing himself down in the House of Rimmon. . . . I wonder Elisha took the trouble to heal him." Who does not honor the boy and thank God for him? And yet the matter is not so easy as that, and when Tom comes to face a man's difficulties he will find that the short cut is not always the true solution, but may sometimes be only a refusal to face all the facts. There are illegitimate compromises as we have seen, but there are also wise and good ones, which may save conscience from growing pedantic, and lives which might have accomplished something from being wasted over trifles not worthy of them. They may save men also from the inordinate vanity of those who imagine that to shout "No compromise" is to secure a monopoly of honesty and courage.

For indeed life is by no means as easy as some energetic people imagine. Those whose lot it is to live in the world must sometimes find themselves in complicated and delicate situations in which every course seems open to objections. We all have our sets of rules for guidance, rules which are safe enough for little and ordinary things; but some new situation arises to which these rules are inadequate, and which seems to call for their revision. Altogether, this is a supremely difficult world to live in, in which there is much that we all disapprove of, and more that we dislike.

It is largely a question of proportion in our judgment between great and small issues, and the snare of the unimportant may keep a man throughout a lifetime dabbling among trivialities. The great point is to begin, not among the trifling details of the fringe, but at the center. Settle the main issues and live for these—to do the will of God, and to make the most of your life and powers. Plan your life on a sufficiently large scale, and with a clear sight of the commanding objects for which you are to live. As to the detail, it is best left to settle itself. On the dangerous edge of things, in the finesse of the game of life, there is much that will baffle the shrewdest mind and the most anxious conscience. Do not try to play that game of life as if you were God, but take the man's way. Accept the risks, and be sure that you will often make mistakes in detail. Only let your eyes be fixed steadily on the Master.

To those who will dare to take and abide by this way, strange guidance comes. They gain a knowledge, or rather a hardly-conscious instinct, as to how they ought to act. With practice and obedience this instinctive knowledge grows surer and more clear. They grow extra-

ordinarily sagacious. They cannot give their reasons, but they do not make mistakes. Such sagacity cannot possibly be acquired by attention to detail. It is the result of a life habit-

ually turned towards the thought of God, and the larger aims and purposes. In such lives is fulfilled the great promise, "I will guide thee with mine eye."

THE GOLDEN WEDGE

REV. DAVID JAMES BURRELL, D. D., LL. D.

Text: "A wedge of gold of fifty shekels weight." Josh. 7:21.

The campaign for the conquest of the Promised Land had begun. On crossing the Red Sea in their flight from the land of their bondage the children of Israel were simply a rabble of fugitive slaves; but God put them through a university course in their forty years in the wilderness, which wrought a wonderful change. He gave them a Constitution and By-Laws under the shadow of Mount Sinai and organized them into the strongest nation then existing on earth, so that when they crossed the Jordan and found themselves facing the Promised Land and entering upon its conquest they had a standing army of most formidable dimensions.

There were two difficulties in the way, two great fortified cities. One was Jericho. They took Jericho without any difficulty. Was there ever in all the history of military tactics such a maneuver as that with which Jericho was taken? Here went the priests with rams horns and the people after them, going round about the city, compassing it every day seven times, until the last day when the ramshorns sounded at the command of the Lord, and a great shout was raised and the walls of Jericho fell down flat and they marched in. Do you believe that? God is a God of wonders.

When this great key city had been reached there before them still was the frowning fortress of Ai and they marched up to reduce it. But presently they came back flying like the wind, put to utter rout, trembling in every limb, smitten with sudden cowardice, and the people fell down upon their faces before the ark while Joshua on his knees pleaded with the Lord, "Oh why hast thou brought us out of the land of Egypt to deliver us thus into the hands of our enemies?" And God said, "Get you up. The people have sinned in the accursed thing. Up, sanctify the people and I will deliver them."

What was the trouble? God's hand was not shortened. He was as able to lead them to the conquest of Ai as to that of Jericho. His promise was just as Yea and Amen as it ever was. What was the trouble? He said, "Ye have sinned in the accursed thing." Now what was that? It was the appropriation to personal use of that which belonged to God. He had said very distinctly that whatever else they might use for themselves the gold and silver that were taken in this conquest must be put into the divine treasury and used for divine purposes. Not a farthing of gold or silver could be put to personal use; and somebody had been appropriating it. The world accursed here means accursed or devoted just as you please. The gold and silver which were devoted to God were accursed whenever they were ap-

propriated to personal use. It amounts to the same thing in the end.

Who were the guilty ones? Then came the search. In the morning the ramshorn sounded and all Israel were assembled before their tents and lots were cast by divine command to discover the culprit. There was one man in that assembly whose heart was in his throat, and yet he was reasonably sure of himself. "Nobody saw me when I went to my tent with that golden wedge under my robe and digged a hole and buried it in the ground, and probably there were many others in the army who did the same thing. How in the world can they ever find me out?"

The lot was cast and the trumpet announced that the tribe of Judah was taken. The lot was cast again and it was announced that the family of Zarhites was taken, and the man who was guilty shook and trembled more and more as he saw the walls contract about him. The lot was cast again and his own grandfather's name was called. Now his face blanched. And the lot was cast again and Achan's name was chosen. One man only in Israel had been guilty of the accursed thing. One man only; what a tribute to the general honesty of his comrades! And he was summoned to appear before Joshua.

Then came the confession, in the commander's tent.

Did you notice how tenderly Joshua addressed him, "My son, give glory to God and make thy confession before him." It was done. "I saw, I coveted, I took the golden wedge." I saw it; and the word is intensive, I looked at it too often, I coveted it for my personal use. I knew I could make such good use of it. I took it. O, the self-propagating power of sin. The lust of the eye, the lust of the flesh.

Then came the singular severe punishment. The man, in spite of that frank confession, was stoned to death. You find fault with that? You must remember that here was a nation at its birth and the punishment in this case must be exemplary. Never again! The punishment must be such that the law of God would be vindicated in these premises.

We find fault with the calamity that befell Ananias and Sapphira for lying in a similar manner before God. The punishment must needs be exemplary because the church was just in its primitive stage, and the church must refrain from this cardinal sin.

I wish all present reformers would take this into consideration, that while the corrective factor in punishment must always be kept in mind, yet indulgence toward an evil-doer may in the final result be the most utter cruelty toward society and all one's honest fellow men. And there is nothing that must be exalted more in any community or government than the sanctity of law.

What are lessons for us here?

I. To begin with, sin is any want of conformity to or transgression of the divine law. It is, first of all, an offense against God. It was so in the case of Achan; it is so in the case of every man. You remember how David in the matter of his terrible sin with Bathsheba went staggering up to his chamber crying, "Have mercy upon me O God, for against thee and thee only have I sinned and done this evil in thy sight." He had sinned against Bathsheba, against Uriah, he had sinned against every man and woman in Israel, but so overtopping was the sense of his offense against the holy law of God that he saw sin only as offensive in those holy eyes. O, men and women, we haven't begun to see what an awful thing sin is!

II. Then, a second lesson is this. Sin is always suicidal. It works automatically. The law says, "The soul that sinneth it shall die." Not because God said so, but because that law is written in the nerve and fibre of our constitution. You break the law of health and you die for it. It is always suicidal; any sin. And Achan betrayed his own understanding of that fact when he confessed that he hid the gold wedge in his tent. Why did he hide it? When he was digging in the earth, why did he look over his shoulder? He had lost his self-respect and ceased to be an honest man. Any sin will do the same for you and me.

III. The third fact is this, that no man liveth unto himself and no man dieth unto himself, and no man sinneth unto himself. It is an endless chain. You may resent the fact that in Adam's fall we sinned all, but you are not going to reject the scientific fact of heredity, which is the same thing. You can't sin alone. God said, "Israel hath sinned against me in the accursed thing," though in fact only one Israelite was guilty in these premises. Yet all Israel shared in the dire consequence of it.

One man corrupts a community. One leak in any department at Washington will scandalize the nation. One dagger-thrust in the hand of one man brings all the nations of Europe into a terrific war. One hypocrite in the church at Corinth reduced the church itself to nil in power and efficiency. And it is always so.

IV. What is the application now as to this particular campaign that I have spoken of? The Lord bless us as we go out into the contemplated work. Who is going to hinder it? The sin which stands always in the way of the advancement of the church in the great purpose which God has assigned to it is the sin of appropriating things that belong to him.

Now I am not talking about money. I am not sure that that is the largest consideration. It has pleased God to make every man and woman here the steward of certain things with a clear understanding that what he has reserved for his own use shall not be withheld from him. It means you. He allows you to use a certain amount of time and your strength and your position, too, for yourself in wise ways, but is for you to determine as between yourself and God how much belongs to him, and

then hear the thrilling call of the old-time prophet, "Will a man rob God?" Yet said the Lord, "Ye have robbed me." But ye say, "Wherein have we robbed thee?" "In withholding your tithes and offerings, your time and your energy as well as your substance Ye have robbed me."

What then? Hear the Lord's promise in view of the things before us now. "Bring all your tithes into the storehouse, saith the Lord, and prove me if I will not pour out such blessing that ye shall not have room to receive it."

The pastor of the old village church in which I was spiritually born on the western frontier more than fifty years ago, felt that his people were growing apathetic with reference to God's demands upon them. They were worshipping in a poor old church that had been standing there almost from time immemorial, and he went before them and took this text. He delivered a wonderful discourse that day on the wedge of gold. "You are living in cedar houses while God is dwelling in these poor premises." As a result one of the great churches of the west was reared which stands today with its spire pointing to heaven. The greatest revival occurred in that town that has been known to this day and souls came flocking to God and his blessed Son like doves to their windows.

V. Now there is a brighter side to this old story. The people made their peace; the evil-doer was dealt with; the covenant was renewed; they listened to the call, "Up, sanctify yourselves," and the next day they marched again. As they went through the valley of Achor the soldiers passed a heap of stones under which Achan lay buried. On they went to the reduction of the fortress and came back after accomplishing a great victory; for the enemy fled before them as leaves are scattered before an autumn blast.

Now while I have been preaching there are Christian men and women here who feel that they have been guilty of the appropriation of things belonging to God and are asking, "How much of time and strength should I be giving to him and how much out of the wealth with which he possibly has blessed me?" That is for you to say. But whatever it is I pray you today if in any wise it has been called to your remembrance that you have not been doing just what you ought to do, that there is something hidden in your tent that belongs to God, I pray you to get right with him.

It is a great thing to know how to prosper on the debris of our failure. The oak is the monarch of the forest, and all because it knows that secret; the winds blow and beat upon it, and it thrusts its roots down deeper, and the storms come and it bends this way and that; and you may read the story of the success of that wonderful tree in its gnarled trunk and in every knot on its twisted boughs.

And that is the secret of the Christian life; for we have all sinned and come short of the glory of God. Let's build better in the coming days; let us give God his own. Up, sanctify yourselves this day. Blessed is the church that can cry as Oliver Cromwell did when the sun went down on his defeat, "The sun has gone down, but the moon is at the full, and the Lord

is with us." Blessed is the man who though he falls seven times will yet rise again to newer consecration. Blessed is the man who,

ultimately going through heaven's gate, can look back and say, I have risen on stepping stones of my dead self to better things.

THE FUNCTION OF THE CONVERTED

REV. RICHARD BRAUNSTEIN

Text: "When thou art converted, strengthen thy brethren." Luke 22:32.

There are many definitions of conversion, and the approach of God to the individual is varied. The test of conversion has nothing to do with method. Conversion is judged not by what it says, but by what it does. In the last analysis it is a turning from a self-centered to a God-centered life.

I. As soon as the first disciples experienced conversion they made it the business of their lives to make others experience it too. This they did by introducing Jesus Christ to all with whom they came in contact. Their greeting was, "We have found the Messiah." The record goes on to say, "And they brought them to Jesus." Those first followers of Jesus were like men who had been ill and cured and were eager to bring others who were ill to the place of healing at the feet of the Great Physician. The heart of God is the Hospital of the World. The church is the Red Cross Society. The converted membership is the ambulance corps. We are not comforted so that we might be comfortable, but that we might be comforters. We are not enriched so that we might be wealthy but that he might be benevolent. We are not to corner our blessings, but we are to bless our corners. If, by the grace of God, life has been made less difficult for us we are to make life less difficult for others. The converted life is not mercenary, but missionary. The converted have a mission to the unconverted. That mission is to strengthen the weak, inspire the despondent and lift the fallen to the heights of God. The slogan of the converted is, "Jesus saves." The demonstration of the saving power of Jesus is the life he saves. The saved life is the converted life. Beliefs must be turned to energetics. Words must be authenticated by deeds.

The Christian life is characterized by industry and action. When Cavour died Mrs. Browning wrote, "That noble man who meditated and made Italy has gone to a diviner country." The words meditated and made are significant. We are to think and we are to act. We are to hold a service and we are to do a service. Emotion without motion is folly. The botany of Christ is good. The rose of Christ is better. The Word made flesh belongs to the realm of the best. Theology is important. It is the science and recognition of the Fatherhood of God. Sociology is also important. It is the science and recognition of the Brotherhood of man. Sociology is applied theology. It is the process of strengthening the brethren. It is making God a factor in the world. It is making Jesus Christ desirable. It is emphasizing the kingdom values.

To be a member of the church counts for much, but it involves more than listening to a sermon twice on Sunday, weather and freedom from previous engagements permitting. To be

married with an ordained minister officiating and to be buried with benefit of clergy does not spell all of the Christian life. The religion of Jesus Christ is not a convenience, but a necessity. It contributes not so much to the life of the individual as it changes the life of the individual. The most oratorical sermons, the most rhetorical testimony and the most operatic hymnology may have its value—and it has—but the world needs "sermons in shoes" and "living epistles," and "the new song" that only twice born men and women can speak and sing and illustrate with their daily living.

II. The church building has its use. Fundamentally it is the place of worship and communion. But it is not the meeting ground for the elect, the assembly spot for the elite, or the clubhouse for the exclusive. The house of God is the house of the people. It is the common shrine of the multitude. It is the trusting place of the Creator with the created, where God and democracy hold converse and the Infinite and the finite come together. It should be the community center. It should address itself through its membership to the task of meeting the social and spiritual needs of the community. It should include in its plan and program all the people, and all the children of all the people. The church should be the best loved of all institutions as the play and recreation place of the young and the place of hope, inspiration and comfort for the middle-aged and elder brethren. While its officary should not assume the role of a dictatorship, it should plan its work and work its plan for the enrichment of the brethren, by being a guide, mentor, leader and inspirer in all community activities.

At the altar stands the Christ and he is speaking. His words are: "Suffer the little children to come unto me and forbid them not." The children will come when they are assured they are welcome. They will not come with the staidness of middle age or the dignity of three score years and ten. They will come with a loud noise. They will bring with them their youthful enthusiasm and laughter. They will enliven the sanctuary with their innocent joy and merriment. God has no fault to find with joy. Joy is the word that was often on the lips of Jesus. It is the key note of the Christian life. The gospel is "good news" and "glad tidings." Let Pollyanna come to the church with her "Glad Game." Let Tommy Jones come with his boyish ingenuity and fertile brain. Give these a sense of direction, for Pollyanna and Tommy come also while they are in the impressionistic age. They come as plastic clay to which we are assigned as potters. God help us if we make a job that is credit only to the putterers!

III. And the Master stands at our altars and says to those of riper years: "Come unto me all ye that labor and are heavy laden and I will give you rest." Of course, all the laboring

and heavy laden are not there to hear those words. But we are. The words are spoken so that we may hear and do our part. The pathway of Jesus to one heart is through another heart. He progresses along the highway of the converted. He says, "Go tell the brethren to come unto me." "When thou art converted strengthen thy brethren, by telling your brethren about me."

There are millions innumerable who are seeking rest, peace, comfort, relaxation from the cares of life. They are seeking mental, physical and soul rest. Their seeking leads them to places where they should not go and where they hear and see things they should not hear and see. They are asking for bread and receive instead a stone. They are looking for the healing fountain and are given rain water. They are perishing for want of a tonic and are proffered poison. They are hungering for the bread of heaven and think they can live on the cake of the world. The universal quest is "Show us the Father," and "Sirs, we would see Jesus." The social unrest of the day is summed up in those words. And in heathen lands across the seas and in hellish environments at

home the substitutes are found in false philosophies, images of cold and unresponsive gold and silver, deceiving shrines and shams. There is but one name for them to frame upon their lips. There is but one picture for them to engrave on their hearts. The name is Jesus. The picture is Calvary. If we are converted we know this is true. If we are converted we will want others to know it too. And until we make every endeavor in our power to introduce the Man of Galilee to the brethren we are making a failure of our proof that we are converted. If we are converted, made strong, we will strive to convert others and make them strong. If our hearts are "strangely warmed," as was Wesley's, we will set our age on fire. Our churches will not be informal and cold, for we will bring our fire with us. We will kindle our altars with the home fires of the Father's House. The sparks will fly upwards and descend upon the inflammable hearts of the brethren and the world will burn. The dross will be consumed and the fine gold will emerge. When we thus begin to strengthen the brethren the golden age will be here.

FAITH'S DEEPER VOICE

REV. FREDERICK F. SHANNON, D. D.

Text: "And when he came to his disciples," etc. Mark 9:14-27.

Our Lord has just come down from the Mount of Transfiguration. He finds a great multitude gathered around his disciples. Everybody is deeply agitated. Just then the Master is seen and forthwith all rush toward him, forsaking the discomfited disciples. One tells him the story of his afflicted son—how a dumb spirit dashes him down in paroxysms of pain. "But," said the father, "if thou canst do anything, have compassion on me, and help us." "If thou canst!" exclaims Jesus. "All things are possible to him that believeth." Then the father cried out: "Lord, I believe; help thou my unbelief!"

I seem to hear two voices in the soul of this broken father.

I. There is, first, the voice of confession. Faith invariably has such a voice. In general, the voice of confession has three tones.

1. There is the intellectual tone. It says: "Lord, I believe." It is the mind's reasonable attempt to account for the universe. Looking out upon this great round world, more than nine times folded in mystery, man thinks his way through the crust of things and gets a foothold in the mind of God.

2. In addition to the intellectual, is the moral tone. Though a man may not have any religious prepossessions, he is loath to cast himself beyond the pale of morality. There is a standard of right alongside of which he likes to measure himself, however feeble and glimmering.

3. Moreover, there is the human tone. Observing the vast, heaving, mystic human sea, a normal man is stirred to the depths as he cries: "Lord, I believe, I, too, am a human being. I belong, however unworthily, to this Milky Way of deathless spirits. I at least am a point of

intelligence that can answer back to the Infinite Intelligence. Standing between the brute and the angel, my foot is on the neck of the brute while my soul is reaching out after the Eternal."

But there is a deeper voice than the voice of confession.

II. It is the voice of intercession. It is not satisfied with reciting a creed, however noble. It catches fire, it sobs, it sings, it prays, it pleads. "Lord, I believe!"—yes, it says that; but it goes worlds beyond intellectualism. It calls for reinforcements from eternity; it sends for instant reserves from the training fields of heaven. "Lord," it convulsively cries, "help Thou mine unbelief."

There are three tones in the voice of intercession.

1. There is the tearful tone. He "cried out, and said with tears." Do you say it with tears? Has your confession been dipped in the heart's crimson rain? Ah, the soul's accent—that is a great matter! We may stand up and recite our creeds as smoothly as a well-oiled piece of mechanism. They may be just as automatic and just as lifeless as frictionless machinery. By them we may go fast and far, but upon arrival we shall disappointedly wonder whether the speed and the goal were worth while. "A broken heart goes through many editions." A tearful faith makes it impossible for God to miss your soul. Christ will help you to "trace the rainbow through the rain." He will do more than that; he will introduce you to the Maker of the rainbow. Finding you more quickly than light, he will shield you more quickly than thought. Bishop Westcott used to speak of "that divine voice which is articulate only to the still watchings of faith." It is even so of that Divine Face that is visible only through penitential tears and renewed dedications of soul.

2. Here, also, is the tone conscious of its weakness. "Lord help." Paul says: "When I am weak, then am I strong." Weak in ourselves, we may become mighty toward God; strong in ourselves, we are already weak toward God—that is a spiritual law that changes not. The moral breakdown of the modern world began just here. Men became so brilliant, so clever, so efficiently self-sufficient, that they decided to get on without the living God. Apparently, God allowed them to have their own way; but in the day of reckoning the planet was turned into a charnel house. One of the blackest treasuries of which a human is capable is this: Just to try to get by in this world independent of God and Christ. To think that the soul is a kind of spiritual bucket that can sink deep into the wells of God and bring up the sweetening, healing, cleansing waters of life, and yet to spend one's years dabbling in broken cisterns holding no water—that is soul-treason; treason to God, treason to man, treason to one's own nature! The soul that does not feel its need of God's help cannot weather the storms of life, much less reach the Port of Peace. It goes to pieces upon the glittering shoals of selfishness and the destructive rocks of sin. Like the ancient mariner, large sections of our generation need a trip over the rolling swell of water "that like a witch's oils, burnt green, and blue, and white." Then, if in the mercy of God, they reach port again, they may have a

song of true thanksgiving gushing up from their hearts: "O sweeter than the marriage feast, 'tis sweeter far to me to walk together to the kirk with a goodly company! To walk together to the kirk and all together pray, while each to his great Father bends, old men and babes and loving friends, and youths and maidens gay. He prayeth best who loveth best all things both great and small, for the dear God who loveth us He made and loveth all."

3. There is, furthermore, the tone conscious of its need of deepening. "Lord, help Thine unbelief." Compared with where we might be in our journey up the steep of God, even our faith is scarcely more than a species of unbelief. I know that faith cannot be forced, but I also know that faith may be purposely set in so Christly atmosphere that it will thrive and unfold in a surprising manner. Christian faith is not a ready-made scheme of religious carpentry guaranteed to deliver indolent souls safe in heaven; faith "is the breath of God in timeless things;" faith is a power that increases with us; faith is a life that unfolds with practice; faith is an assurance that deepens with fidelity. If my faith is not deeper, stronger, richer, more Christlike today than it was yesterday, then I have already begun to spiritually shrivel. Christ alone can smite our icebergs of unbelief through and through with the warm, melting rays pouring in from the Heaven of Truth.

NINE MEN WHO FORGOT

REV. CLAUDE ALLEN McKAY

There were ten men. One man remembered; nine men forgot. I will tell you how it happened.

The Master was coming one day with his disciples near to a village when they noticed ten men coming toward them and calling out that word of warning which everybody in the Eastern countries dreads to hear, "Unclean! Unclean!" You know what that meant. It meant those ten men were all lepers. And to be lepers meant they could not live in their homes with their families and visit with their friends, but they lived out by the roadside where they begged their bread.

When Jesus saw these ten lepers his heart ached for them. Back of each man he saw a broken-hearted wife or mother and sorrowing friends. That man on the right had been a big, strong workman, a carpenter perhaps, but now the ends of his fingers are dropping off with this awful disease. Off yonder in the village in a little cottage is a sad, brave, little mother fighting hard to keep the wolf from the door. Oh, what it would mean to that home to have father back well and strong!

The next leper is scarcely more than a boy. Perhaps he is sixteen. What dreams his father and mother had for him! But one day a tiny blue sore appeared on their boy's arm and the priest said it was leprosy. The boy had to go away. There were no hospitals, as we have today, so he joined this miserable company. His father and mother have no one to support them in old age, so they are tottering to their graves in sorrow.

The next man is old, with long grey hair and beard. He is somebody's grandfather. How he would like to put on clean clothes and his soft slippers and sit by the fire through the long evenings while the children climbed over his knee and played. But he is a leper and dares not come near his loved ones.

And so we might go on peering into the background of each one of the entire group. That must have been something like the picture Jesus saw. It was enough to move him to pity. He told them to go and report to the priest at the Jewish tabernacle. All those who had been shut out of their homes by disease had to go to the priest for what we would call "a health certificate" before they could go back to their homes to live.

The ten men started, as Jesus told them, but joy of all joy! as they went they were healed. It was what the Master had intended. He knew it was the burning desire of every one of their aching hearts.

One man, as soon as he saw he was healed of his leprosy, turned back to say "Thank you" to the Man who had healed him, and he was what we sometimes call a "foreigner." Then Jesus said something which I think came from a deep sense of disappointment. There were tears in his voice, I think. He said, "Were there not ten cleansed? But where are the nine?"

Let us not throw stones at those nine men who forgot to be thankful enough to say so, until you and I look into our own hearts to see

(Continued on page 196.)

PRAYER MEETING DEPARTMENT

THE MID-WEEK SERVICE.

A "Board" Meeting.

A Missionary Prayer Meeting.

The meeting is supposed to be a meeting of the Board of Foreign Missions. After the hymn, Scripture and prayer a young man representing the treasurer of the Board announces that a bequest of \$5,000 has been contributed to the cause of foreign missions. It is unanimously decided to apportion this gift to the country whose need is greatest.

A member of the society representing India tells of conditions in that country. A plea is made by another that the money may be used to send the gospel light to darkest Africa. "Missionaries" from China, Japan, South America, and progressive Korea all plead the need in their respective countries.

During the singing of the closing hymn the "Board" takes a vote on the subject, and announces to which country the "gift" will be apportioned.—C. E. World.

* * *

I. SLEEP—A PERIL.

Psa. 13:3; Jonah 1:5; 1 K. 19:2; Prov. 6:9,10; Mark 13:35, 36; Rom. 13:11.

Expository Notes.

Outline by Rev. H. T. Medford, Louisville, Ky. In these Scriptures passages sleep is set forth as a peril, a danger to be escaped if possible.

Psa. 13:3. Here is the ancient figure of death as a sleep, one of the most natural of all figures of speech. David recalls his bitter enemies and the many dangers by which he is surrounded and prays for watchful eyes, for an illumination upon his pathway, that he may escape the perils and pitfalls before his feet—that he may not untimely sleep the long sleep of death.

Jonah 1:5. Sometimes natural sleep is a figure of a spiritual sleep, which we are warned against. There is a sleep which comes from a sense of false security. Jonah disobeyed Jehovah's command, and instead of going to Nineveh went in the opposite direction to Tarshish. So, believing that by traversing the length of the Mediterranean he had escaped from the presence of Jehovah he went down into the hold and lay there fast asleep, oblivious of the tempest of God's disapproval which raged without. We must watch our lives lest we sleep in fancied security while the storm of God's judgment is sweeping down upon us. The way of the transgressor is hard. He who breaks Divine laws invites his own punishment.

Sometimes this sense of false security takes another form, that of satisfaction after achievement, of resting on one's arms after victory. A man thinks he has accomplished his aims and ceases further effort. There is always a lull in our activity when we reach our goal. It is a splendid thing to come from any field of endeavor with colors flying, yet it often means a period of lethargy—a dangerous sleep.

1 Kings, 19:2. There is a sleep that comes from reaction after intense exertion, from exhaustion, perhaps from an unwarranted sense of failure. Elijah wrought wonderfully for God on Mount Carmel, and then, because Jezebel threatens his life, he is seized by a feeling of failure and flees to the wilderness. There he gives up, casts himself on the ground under a juniper tree and wishes to die.

When we reach that state of reaction from prolonged strain, we might as well recognize the physical cause, cease our reproaches, be patient with ourselves, and take the food and rest we need to bring us back to a normal state.

A large part of Europe is today experiencing the reaction from an almost superhuman endurance of suffering. An European correspondent in today's paper tells of the discouragement, of the stupor of the people of northeastern France. The returning soldier is weary, dismayed, idle, asking high wages, and seeking

pleasure. Crime and drunkenness are sweeping the half-ruined towns. They are feeling the paralysis of reaction. Let us be patient in our thoughts of them.

Prov. 6:9, 10; Mark 13:35, 36; Rom. 13:11 f. c. These three passages have reference to a sleep of indolence, carelessness, indifference, and ignorance. All contain warning and direct appeal to the sleeper. The wise man and the apostle are appealing to one who has already slipped into the embrace of the deadly slumber. They are crying, It is time to wake up! While the evangelist is warning against going to sleep. Watch lest the Master find you sleeping!

All of these causes of sleep can be paralleled in our own day. All but the first are more or less under our own control. To us today, standing at the threshold of a new world, comes the call with special force, Awake, thou that sleepest!

Plan for Our Meeting.

Topics for discussion: Are we too well satisfied with our present position in the community? Do we need to be awakened to some perils around us? Why do people who are active in a rural church or a village church, move into the city and do nothing in church, sometimes not even attend church? What are some of the perils confronting our community? Our nation? Our individual selves?

* * *

II. THE BREAK OF DAY.

2 Sam. 23:4; Psa. 72:17; Isa. 21:11, 12; 60:1—3; Mal. 4:2; Luke 1:78, 79; 2:32; Matt. 5:14—16; 13:43.

Expository Notes.

The reign of righteousness in the world is pictured in the Scriptures under the figure of the sun in its progress through the heavens.

2 Sam. 23:4.—The poet-king leaves to his son and successor "an outline portrait of an ideal king, ruling with perfect justice, controlled and guided by the fear of God." And how will his rule appear to the citizens of his kingdom? Like the exhilarating, brilliant sunshine of a cloudless morning, after a day of storm. Blessings will follow his coming as the green grass follows the rain and the sunshine.

Psa. 72:17. There is one other element desirable in the outline of the ideal king which is not implied in the picture of sunshine in the morning after the storm. That is a temporary and occasional scene. The psalmist here adds the missing idea of permanence.

The morning sunshine may pass but the sun endures through the ages. As we read the line we see that it is not fulfilled by any earthly king of David's line, but only by the child that was born in Bethlehem, the city of David—he is the king eternal, "the 'king of the ages.'"

Isa. 21:11, 12. The years went by. The picture of the ideal king of Israel was dimmed by the sordid facts concerning the actual kings. Darkness brooded over Canaan. Invasion, destruction, captivity, loomed in the future. But the prophet remembered that it was darkest just before day. The prophet's eye pierced the gloom and saw the dawn coming. When asked, "What of the night," he answered confidently, "The morning cometh." But daybreak is not yet; it is seen only by the eye of faith, and so he adds, "And also the night." There will be long years before the dawn.

Isa. 60:1—3. Out of the darkness of exile the prophet saw the coming deliverance so vividly that he speaks of it as present. In the place of the ideal king of the earlier writings we have here "the holy city," beloved of Jehovah. He sees the buildings and towers of the city on the hilltops, shining in the rays of the rising sun. In the valleys roundabout the villages lie in darkness and slumber. So Jerusalem is in the light of Jehovah's favor while the nations about lie in darkness. But, wonderful insight for a

Hebrew prophet, he understands that Jehovah has given them the light for the benefit of the peoples of the earth.

Mal. 4:2. Yet the people could not grasp the vision of the evangelical prophet and the glory of the Restoration faded.

But the many years of deepening darkness did not entirely extinguish faith and hope in Israel. The last prophet of the old dispensation looks beyond the dawn to the full-orbed sun, saying confidently, "The sun of righteousness shall arise."

Luke 1:78, 79. The time of the dawn draws near. The herald has come into the world who will proclaim the coming of the Light of the world. And when the sun rises, it shines upon all, it lightens and cheers those who dwell in darkness.

Luke 2:32. This obscure, devout man, like the evangelical prophet of long ago, sees that the Light is to shine upon the kings and peoples of the whole earth. He sees that the glory of Israel is not that they can keep the Light to illuminate themselves alone, but that it came first to the Jews, and that Israel may be the high tower from whence it will shine to brighten the whole earth. Alas for the sons of Jacob that they did not share in Simeon's vision!

Plan for Our Meeting.

Topics for discussion. Give instances of the coming of the Light into present-day heathendom.

Thoughts on the Theme.

The time of Isaiah was about 700 B. C. The night was coming on. The government of Israel was tottering to its fall. The king of Assyria had come up against the Ten Tribes and was leading them away into a hopeless captivity. A voice was heard from Edom, calling, "Watchman, what of the night?" And the watchman said, "The morning cometh—and the night also!" Deeper and deeper grew the gloom. The lights went out in the sanctuary; there was "no more open vision."

Then came Malachi, 400 B. C., the last of the prophets, with his word of hope: "The Sun of Righteousness shall arise with healing wings." It was midnight when he spake; a silent night, relieved only by the sound of the shuffling feet of those who stumbled in the dark. Life was like the dream of a delirious patient, who tosses and cries: "Would God it were morning!" Night! A night of four hundred years. Darkness that could be felt! And hopeless save for that word of the prophet: "The Sun of Righteousness shall arise!"

So came the darkest hour, the hour before the dawn. An old priest Zacharias, who with his wife, Elizabeth, had been living on in the hope of Messiah, then received a message and burst into song: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people! The Dayspring from on high hath visited us, to give light to them that sit in darkness and the shadow of death!"

So did Christ come to illuminate the world and gladden the hearts of the children of men. Behold, what hath God wrought! We are living in the twentieth century of the Christian Era. The little strip of country around the Mediterranean has widened in concentric circles until almost all nations of the earth are embraced within it. Almost all! There are four hundred millions of living people who sing, "All hail the power of Jesus' name!"

The contrast between then and now is our argument. The sunless world of Malachi is rejoicing in the glory of the noon-day. This is the Lord's doing, and it is marvelous in our eyes.

The darkest spot still lingering on the earth—where is it? Not in Mid-China or Ethiopia. It is the heart that withholds its meed of gratitude from the Christ who has not only opened the gates of heaven to all believers, but has, by the benignant influence of his gospel, made this world so good a world to live in.

We think of the Incarnation as a great mystery; but a greater is this; that any man or woman at this period of the world's progress

should refuse to believe in Christ and welcome the Light of the Sun.—David James Burrell.

III. THE STERNER VIRTUES OF CHRISTIANITY.

Luke 18:1—8.

Micah 6:8; Jer. 22:3; Rev. 6:10; Rom. 12:19; Rom. 13: 3, 4; 1 Pet. 2:14.

Expository Notes.

There was much talk of the impossibility of Christians going to war. There is much talk of suffering injuries patiently, of forgiving and forgetting—all of which has a practical and concrete application to the problems before the world now that the war has ended. How far should these ideas go? Is there any limitation to them? Is there any "other side" to be thought of? Does Christianity embrace the sterner virtues as well as the softer ones?

Perhaps a study of the Scripture teachings may clarify some persons' thinking.

Luke 18:1—8. Of course the main thought of this parable is of persistence in prayer, but, passing that by for the nonce, let us look at a side issue. One word is used in the parable four times, the word, **avenge**. The widow demands to be avenged, the judge finally decides to avenge her. The judge is called "unrighteous," so we might cast the action aside as one not to be imitated, but, in the close of the parable, a similar decision is predicated of the Lord himself! What does "avenge" mean? The R. V. margin says, "Do me justice of." Prof. Vincent says that the word implies "rendering full justice to all parties." There is the suggestion of vindication for the innocent, injured party, and of penalty upon the aggressor.

Micah 6:8. Micah's famous statement of the fundamentals of religion includes three requirements, justice, kindness, and humility. And justice is put before kindness. Justice is the foundation of all right action by men. The old proverb warns, "Be just before you are generous."

Jer. 22:3. When Jeremiah gives the king of Judah the command of Jehovah, he adds to the requirements of personal justice and righteousness the injunction to protect the weak from oppression. America could not have refused to go to the aid of France and Belgium without ignoring the command of Jehovah as given by Jeremiah.

Rev. 6:10; Rom. 12:19. The martyrs, unjustly slain, call for the avenging of their blood. As said above, the word implies vindication of one and penalty for another. Justice implies that the transgressor must realize that his way is hard.

Paul suggests that avenging one's self is a hazardous matter. It should be left to Divine wisdom, which is necessary to judge justly. In his "recompense" there is no vindictiveness, no "getting even," only a justly deserved penalty.

Rom. 13:3, 4; 1 Pet. 2:14. Though private and personal avenging one's self is discouraged, yet there is one class of men who are authorized to inflict penalty upon those who refuse to obey laws. Government is ordained of God. The officials of government have a right to punish lawbreakers; nay, they have the duty of doing so. It would be a mistaken kindness to make a transgressor's way smooth and flowery. It is the truest kindness to insist that those who have ruthlessly broken all laws of humanity should be made to realize the enormity of their offense. The parent who allows his child to do wrong without suffering any penalty is not a kind parent only a foolish one.

Plans for Our Meeting.

Topics for discussion. What are the limitations of kindness? What does true kindness require? Should nations be amenable to the same laws as private individuals?

Thoughts on the Theme.

As we are brought face to face with the problems arising from criminal and ruthless war the question can scarcely be avoided. Has Christianity, in itself, any worthy solution of such problems?

Can Christianity, which teaches us to love our enemies, cope with such conditions as follow unjustifiable, merciless and ruthless war?

Let it be remembered that the Sermon on the Mount, which answers very closely to the address of a bishop to a class of young ministers, does not emphasize exactly the same sort of virtues as are incumbent upon the Christian ruler or citizen. The same great Teacher who said, "Love your enemies, bless them that curse you, do good to them that hate you," and "To him that smiteth thee on the one cheek, offer the other also," is the same who asks, "And shall not God avenge his elect that cry to him day and night?" and answers, "I say unto you that he shall avenge them speedily." It is He who instructs His disciples to sell their garments, if need be, and buy a sword, and says to Pilate: "If my kingdom were of this world, then would my servants fight."

Paul, too, who cites the Old Testament Scripture, "If thine enemy hunger, feed him; and if he thirst, give him drink," and exhorts, "Avenge not yourselves, beloved," adds, "Give place unto the wrath of God, for it is written, Vengeance belongeth unto me: I will recompense, saith the Lord."

Vengeance, then, or retribution rather, enters into ethics of Christianity. The kingdom of heaven is not merely "peace and joy in the Holy Ghost"; it is "righteousness, peace and joy." The weightier matters of the law are not merely "mercy and faith"; but "justice and mercy and faith."

And retribution is not to be retained wholly in the hands of God. Paul tells us that civil rulers, who are "a terror . . . to the evil," and who "bear not the sword in vain," "are ministers of God's service," that "the powers that be are ordained of God." Now, if this were true of heathen rulers, in the days of Nero, how much more is it true of the Christian officer or soldier that he "beareth not the sword in vain." Why, Jesus Himself says that if, in the providence of God, He had been the ruler of a kingdom of this world His servants would fight. The civil ruler "is a minister of God, an avenger for wrath to him that doeth evil." Multiply this "avenger for wrath" by the thousands of officers and millions of citizens in a nation and we have the basis of justifiable war, of punitive war, if need be.

Christianity, then, is not averse to those virtues that go to make up the character of the valiant soldier. One phase of righteous war is eminently Christlike, namely, self-sacrifice, the suffering and laying down of life for the sake of others. Nor is Christianity averse to avenging wrath upon him that doeth evil.

It is Christlike, when the thin red line of heroes stand with drawn swords between their homes and the advance of a ruthless foe. Christians are not namby-pamby mollycoddles, but the heroic followers of their Master.—The Christian Advocate.

IV. RECOGNITION—EXPRESSION.

Psa. 107:1—9.

Ecc. 9:14, 15; Mark 12:43, 44; 14:6—9; Acts 17:22; 26:2, 3; 1 Thess. 1:2, 3.

Expository Notes.

This month is typified by the Thanksgiving festival. There are two elements to thanksgiving—recognition and expression. We recognize the benefits that have been bestowed upon us, and we express our appreciation of them to the giver.

Psa. 107:1—9. As the great Giver of good is God, the first suggestion of thanksgiving is of praise to God. This psalm is one of the classic expressions of praise to God for deliverance from evil—travelers lost in the desert, captives in prison, men in the grip of disease facing death, tempest-tossed sailors, all cry unto Jehovah and he saveth them out of their distresses. And the call of psalmist is, "Oh, give thanks unto Jehovah for he is good." Then he goes on, "Let the redeemed of Jehovah say so." First, one must recognize that he has been the recipient of favors—and that is not so simple as it seems. Many persons go serenely on their way, taking all of the blessings of God, and all the service given them by friends, as only their lawful dues. Then having recognized these favors, "say so," express your appreciation of them to the giver. Not only to the Divine Giver, but also to the human friend, to the member of your own family who serves you.

Ecc. 9:14, 15. "The Preacher" tells of a poor wise man who delivers an invaded city from peril. But when the danger is past the deliverer is forgotten.

Mark 12:43, 44; 14:6—9. The Great Teacher set the example of expressing appreciation of the deeds of obscure persons whom the world was not apt to notice. He called the attention of his disciples to the poor widow who timidly dropped her two tiny coins into the treasury, giving her the highest praise. He came to the defense of Mary when criticized, not only giving his opinion of her loving deed but offering her the promise of the admiration of the whole world during all time.

Acts 17:22; 26:2, 3; 1 Thess. 1:2, 3. Paul, cultured gentleman and skillful orator that he was, began every speech and letter with kindly, complimentary words of appreciation of the individuals he is addressing. The unfortunate rendering of the king James translators obscures that fact in the beginning of Paul's speech on Mars' Hill. They make him open his speech with a blunt criticism. Paul was too skillful an orator to do that. Read it in the American Revision, and you see it was a compliment. "I perceive that ye are very religious." So in addressing Agrippa Paul begins by referring to the fact that Agrippa understood the Jewish laws and customs. His letters, with one exception, open with kindly words of appreciation for his converts' faith and love and patience.

If we followed this custom of Paul's in seeing the good deeds of our associates, and with the Psalmist remembered to "say so," would not life run more smoothly and happily in office and factory, in church and home?

Thoughts on the Theme.

The family of an English minister was at devotions one morning. The six-year-old boy had been guilty of some peccadillo, and the father prayed for the naughty boy. A short time later, the child's mother found him in his little room upstairs. He was sobbing bitterly. "Oh mama," he exclaimed, indignantly, "papa tells God all the bad things I do, but never tells Him a word about the good that's in me!" The child was right in his instinct for fair play.

A child who had made a real effort to please an older member of the family, found his endeavor met with an unresponsive silence. No appreciative look or word of praise rewarded him, and for a moment or two the little one waited longingly and hopefully for some sign of acknowledgment. Then came an outburst like a leaping accusation of injustice:

"If you like it, why don't you say so?"

A thousand times the childish question has come to mind when the expression of gratitude was due, from oneself or another. There is no reason why kindness should not receive its answer of appreciation. We do not serve for thanks, but our hearts long for some affectionate human answer to our deed. Jesus himself expressed that feeling, and set his approval on the grace of gratitude.

Are you proud of your home?

Say so!

Do you think your wife, even in her kitchen apron, is queen among women?

Tell her!

Is your son a comfort to you?

Say so!

Do you appreciate all the home folks do for your well-being?

Say so!

Alas, we keep our compliments for those whom we see once or twice a year. A pretty picture card at Christmas draws from us profuse thanks, while for the home-folks who nurse us through sickness, bear household drudgery for us, exhibit the priceless patience needed in rearing children, we have seldom a word of thanks. We feel gloomy of an evening and we don't mind showing it, nor do we mind how contagious it might be to those we call the dearest on earth, but let a stranger call—a stranger with whose interests we are not connected a bit—and how quickly smiles and politeness succeed gloomy companionableness.

Why is this? And who among us has not been guilty? (Continued on page 200.)

Why We Should Bathe Internally

ADDS MANY YEARS TO THE AVERAGE LIFE

By R. W. Beal

MUCH has been said and volumes have been written describing at length the many kinds of baths civilized man has indulged in from time to time. Every possible resource of the human mind has been brought into play to fashion new methods of bathing, but strange as it may seem, the most important as well as the most beneficial of all baths, the "Internal Bath," has been given little thought.

The reason for this is probably due to the fact that few people seem to realize the tremendous part that internal bathing plays in the acquiring and maintaining of health.

If you were to ask a dozen people to define an internal bath, you would have as many different definitions, and the probability is that not one of them would be correct.

To avoid any misconception as to what constitutes an internal bath, let it be said that a hot water enema is no more an internal bath than a bill of fare is a dinner.

If it were possible and agreeable to take the great mass of thinking people to witness an average post-mortem, the sights they would see and the things they would learn would prove of such lasting benefit and impress them so profoundly that further argument in favor of internal bathing would be unnecessary to convince them.

Unfortunately, however, it is not possible to do this, profitable as such an experiment would doubtless prove to be.

There is, then, only one other way to get this information into their hands, and that is by acquainting them with such knowledge as will enable them to appreciate the value of this long-sought-for health-producing necessity.

Few people realize what a very little thing is necessary sometimes to improve their physical condition. Also, they have almost no conception of how a little carelessness, indifference or neglect can be the fundamental cause of the most virulent disease.

For instance, that universal disorder from which almost all humanity is suf-

fering, known as "constipation," "auto-intoxication," "auto-infection," and a multitude of other terms, is not only curable, but preventable, through the consistent practice of internal bathing.

How many people realize that normal functioning of the bowels and a clean intestinal tract make it impossible to become sick? "Man of to-day is only fifty per cent efficient." Reduced to simple English, this means that most men are trying to do a man's portion of work on half a man's power. This applies equally to women.

That it is impossible to continue to do this indefinitely must be apparent to all. Nature never intended the delicate human organism to be operated on a hundred per cent overload. A machine could not stand this and not break down, and the body certainly cannot do more than a machine. There is entirely too much unnecessary and avoidable sickness in the world.

How many people can you name, including yourself, who are physically vigorous, healthy and strong? The number is appallingly small.

It is not a complex matter to keep in condition, but it takes a little time, and in these strenuous days people have time to do everything else necessary for the attainment of happiness, but the most essential thing of all, that of giving their bodies their proper care.

Would you believe that five or ten minutes of time devoted to systematic internal bathing can make you healthy and maintain your physical efficiency indefinitely? Granting that such a simple procedure as this will do what is claimed for it, is it not worth-while to learn more about that which will accomplish this end? Internal Bathing will do this, and it will do it for people of all ages and in all conditions of health and disease.

People don't seem to realize, strange to say, how important it is to keep the body free from accumulated body-waste (poisons). Their doing so would prevent the absorption into the blood of the poisonous excretions of the body, and health would be the inevitable result.

If you would keep your blood pure, your heart normal, your eyes clear, your complexion clean, your head keen, your blood pressure normal, your nerves relaxed, and be able to enjoy the vigor of youth in your declining years, practice internal bathing, and begin to-day.

Now that your attention has been called to the importance of internal bathing, it may be that a number of questions will suggest themselves to your mind.

You will probably want to know WHAT an Internal Bath is. WHY people should take them, and the WAY to take them.

These and countless other questions are all answered in a booklet entitled, "THE WHAT, THE WHY and THE WAY OF INTERNAL BATHING," written by Doctor Chas. A. Tyrrell, the inventor of the "J. B. L. Cascade," whose life-long study and research along this line has made him the pre-eminent authority on the subject.

Not only did internal bathing save and prolong Dr. Tyrrell's own life, but the lives of multitudes of individuals have been equally spared and prolonged.

No other book has ever been written containing such a vast amount of practical

information to the business man, the worker and the housewife. All that is necessary to secure this book is to write to Tyrrell's Hygienic Institute, at 134 West 65th Street, New York, and mention having read this article in the EXPOSITOR, and same will be immediately mailed to you free of all cost or obligation.

Perhaps you realize now, more than ever, the truth of these statements, and if the reading of this article will result in a proper appreciation on your part of the value of internal bathing, it will have served its purpose. What you will want to do now is to avail yourself of the opportunity for learning more about the subject, and your writing for this book will give you that information. Do not put off doing this, but *send for the book now*, while the matter is fresh in your mind.

"Procrastination is the thief of time." A thief is one who steals something. Don't allow procrastination to cheat you out of your opportunity to get this valuable information, which is free for the asking. If you would be natural, be healthy. It is unnatural to be sick. Why be unnatural when it is such a simple thing to be well?—Advertisement.

CRUCIAL HOUR.

Methodism has arrived at that critical juncture. There has been little complaint, but men have suffered in silence. The difficulty is already beginning to be felt of holding preachers to the tasks that do not provide an adequate living. One District Superintendent in Ohio quotes from a letter from one of his preachers: "The time is fast approaching, unless something takes place to prevent it, when I must quit the ministry, if I am to support my family and pay my debts. * * * Every dollar we spend from now till the beginning of the new Conference year will be borrowed money. * * * I am selling my seven-volume Hastings, my Schaff-Herzog, and all the books I can spare. I will advertise for sale my Neo-style, my new Hammond typewriter, which I just succeeded in paying for, but cannot hold, and possibly my roll-top desk. It breaks my heart to part with my tools, but we have to eat, we have to wear clothes, and our debts must be paid."

Such ministers will not "strike," but they will be driven into other occupations. And many others like them, facing the problem of their life work—and this is the matter of crucial moment, let the Church mark it well—will not be courageous enough to risk the conditions which have broken the courage of some of God's bravest men.—Pittsburgh Christian Advocate.

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F. M. BARTON, Publisher,
Cleveland, O.

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

PERSONAL.

The Rev. John Kelman, who has been called to the pastorate of the Fifth Avenue Baptist Church, has recently been knighted. Sir John has been pastor of St. George's Church, Edinburgh.

Dr. Jowett, the late pastor of the Fifth Avenue Presbyterian Church, said: "I am sorry for Scotland; I am glad for America. St. George's is faced with serious loss; Fifth Avenue reaps immeasurable gain. I do not know of any man in Great Britain whom I would prefer for that great shaping influence in the life and thought of a people. And who is there whom Britain would prefer to John Kelman as her representative in America? Can we have a more sane and vital ministry for the creation of a fraternal understanding between the British and American peoples?" At the farewell service in Edinburgh Dr. Kelman laid stress on the same thought. He said that of the two things which attracted him, one of them was the opportunity to cement the bonds of two peoples. "Every British man that speaks in America can help strengthen that absolutely priceless bond."

An aunt of the late Rev. Charles Haddon Spurgeon, the famous preacher, celebrated her 100th birthday last month. The private secretary of King George sent the old lady this note: "The King is much gratified to learn that you are to-day celebrating your 100th birthday, and I am commanded to send you an expression of his Majesty's congratulations and good wishes."

Dr. Archey D. Ball, formerly pastor of Saint James' M. E. Church, New York, now pastor at Malden Center, Mass., is a captain in Massachusetts State Guard and has been on duty ever since Boston policemen have been on strike.

To this day the heirs of Lafayette, the great Frenchman, remain citizens of the United States, through an act of the Maryland Legislature passed several years before the Constitution of the United States was ratified. Under this act, which is held to be constitutional and binding, the male heirs of Lafayette will be forever citizens of the United States.—Zion's Herald.

General Pershing's ancestry is traced to the Pfoerschins, a Huguenot family who lived in Alsace near the Rhine in the middle of the eighteenth century. At Chateauroux, last winter, the General was met by a little group of members of the local Protestant Church, led by the family of Pastor Grunelle. The eldest son recited in English an address which expressed France's appreciation of America's aid, and went on to allude to the General's Protestant ancestry, and closed with the presentation of a Huguenot Bible which had been treasured in the family of the pastor for four hundred years. The General's response left no doubt in the minds of his hearers that he realized what the gift meant to the givers, and he declared that whatever souvenirs he might take home to America, he would carry nothing more precious than this symbol of the faith of his Huguenot ancestors.—Christian Advocate.

Among the Protestant churches of France, which are about a thousand in number, there are Presbyterian, Lutheran, Methodist, Quaker and Darbyist churches. The main churches are represented by the "Federation des Eglises Protestantes de France," the secretary of which is Mr. E. Gruner, 60 Rue des Saints Peres, Paris. (The Expositor is being furnished to 300 of these English-speaking pastors, through the generosity of a friend. This gift will be used up in November. You may know of someone who would like

to participate. Letters show that the gift is highly appreciated.—F. M. B.)

Warning.—A young man holding local preacher's license bearing the name "Richard Pennington Maxwell" has left Florida after being expelled from the ministry and membership of the Methodist Episcopal Church, South. His license is therefore void.—R. Ira Barnett, P. E., Ocala District, Florida Conference, Methodist Episcopal Church, South.

NEWS.

The American Bible Society has arranged for a Bible Sunday on November 30th.

Literature is being prepared of an attractive character for all Churches and Sunday Schools in the country. Applications for the Sunday School Program and Hand Book may be made at the offices of the American Bible Society, Astor Place, New York City.

The No-Tobacco Army has offices at 1306 Liverpool street, Pittsburgh, Pa. M. E. Poland is Educational Director. They publish The No-Tobacco Educator, a paper whose scope is indicated by its name.

There will be the third World's Christian Citizenship Conference, under the auspices of the National Reform Association, in Pittsburgh, November 9-16.

Full particulars and programs regarding the Conference may be had from the National Reform Association, 209 Ninth street, Pittsburgh, Pa.

The International Church Film Corporation, headed by Rev. Paul Smith, the California clergyman who had "The Finger of Justice" produced, has a program of manufacturing sacred and ecclesiastical motion pictures for the use of Protestant churches which, if carried out as planned, promises the most extensive and elaborate system of its kind which has yet been devised.

Here is a list of the films they are proposing to bring out first:

- I. Four Parables.
 1. Good Samaritan. Stress the fight for dramatic intensity, emphasis on Christianity as superior to race prejudice.
 2. The Pharisee and the Publican. Work out fictional background of action behind the prayers.
 3. The Talents. Drama of achievement.
 4. Vineyard and Husbandman. Luke 20:9-16.
- II. Four Episodes from Missionary History.
 1. Livingston's call.
 2. Livingston and Stanley.
 3. Undecided.
 4. Undecided.
- III. Two Episodes from Life of Peter.
 1. Nothing unclean.
 2. Escape from prison.
- IV. Three Episodes—
 - Esther and Mordecai.
- V. Four Episodes from Life of Peter.
 1. Paul the Persecutor.
 2. Death of Stephen (Paul standing by).
 3. Struggle with Jerusalem mob.
 4. Speech on castle stairs to mob—Story of conversion.
- VI. Ruth and Naomi. Two subjects.
- VII. Amos.
 1. Call.
 2. Visit to King.
- VIII. Daniel.
 1. Abstinence.
 2. Lion's den.
 3. Daniel's success.

IX. Two dramas of missionaries or church history featuring pluck and fidelity.

In addition to the Bible dramas it is understood that the company expects to provide mid-week and Sunday programs containing travel, scenic, comedy, news and industrial reels. According to the company's prospectus, the plans call for serving 100 churches a week. The progress of this ambitious project will be watched with interest by the motion picture industry.—Educational Film Magazine.

Summaries of statistics for both the U. S. and U. S. A. Presbyterian Churches give the following percentage gains and losses for the past year and for the past five years:

	U. S. Church.		U. S. A. Church.	
	1919	1919	1919	1919
	over	over	over	over
	1918.	1915.	1918.	1915.
Churches .....	.0014	.0026	—012	—018
Ministers	—002	.859	.001	.024
Total membership .....	.004	.095	—017	.059
Sunday School enrollment	—14	—069	—048	—041
Foreign Mission gifts .....	.18	.45	—026	.14
Total gifts .....	.098	.36	—01	.17
—Decrease.				

The numberable Presbyterians in sight of U. S. A. affiliations are nearly 29,000 fewer than a year ago—a thousand fewer than two years past. Since the decrease corresponds to the simultaneous experiences of other church bodies, it cannot be regarded as a sign of unhealth peculiar to Presbyterianism. Doubtless, as in sister churches, congregations of Presbyterians have declined in effectiveness because of the absence of their pastors in war work. Persons inclined to charge the ministry with incompetence should give due weight to this negative testimony bearing in the opposite direction; pastors are at least sufficiently effective to render the withdrawal of their force and effort immediately noticeable.

No doubt it is lack of pastoral oversight which accounts for the startling increase of 1,500 in transfers to the suspended roll—a total of practically 70,000 church members who have simply disappeared from sight during the past year. Meanwhile may the Heavenly Father's mercy suffice to bring back to a normal figure the remaining cause of present decline—the sorry excess of nearly 7,000 deaths beyond a usual average. It is this item of 25,396 "deceased" which in the newly issued statistics of the General Assembly stands as the grimmest of 1918—both war-year and pestilence-year.—The Continent.

Dr. William H. Roberts, stated clerk of General Assembly, in an interview in Philadelphia, explains the decrease in number of communicants in the denomination the past year to the 7,093 killed in war and succumbed to disease in camps; and to the fewer additions upon confession of faith owing to the impossibility of concentrating minds in time of war on anything else than the military struggle. He expressed himself as not discouraged in that the amount of money raised during the year, \$32,804,608, was only \$344,000 less than in the preceding year and 1,106 additional manses were provided by the churches.—The Continent.

That it is perfectly possible for a church to deteriorate and finally to vanish, is strikingly evidenced by the history of Afghanistan. Christianity was established in that country as early as the sixteenth century, and there was a Christian community in Kohul down to the middle of the nineteenth century. Today, according to the Indian Witness, Afghanistan is a country without any Christian influence whatever.—Zion's Herald.

The Church-school teacher has no salary; her service is gratuitous, and at any moment she feels free to give it up. She knows that no one has the right to demand it of her—unless she has heard the call. If she has heard that, one thing decides her action—the needs of her class and the school. She will then co-operate; she will sacrifice her own preference; she will conscientiously study the course, frankly discuss it, and attempt to teach it. If she finds that she simply cannot give the time to it, cannot catch

its spirit and truly teach it, she will look over the whole Church constituency and find someone who will take her place, while she serves in some other capacity. She knows that being a Christian and having come into the Church, she is in the employ of God Almighty, and her pay, though not in money, is of the sort that demands the highest service. She cannot resign because she does not like the new superintendent, her course of study, the age at which her children are promoted. She resigns only for reasons which she can conscientiously, on her knees, give to her Employer. There are thousands of teachers in our Church-schools today whose attitude is just this, and they are the greatest asset of the Church of God.—Margaret Slattery.

TEMPERANCE.

Examination of 20,000 people in Wisconsin's prisons and institutes for the mentally diseased revealed that 22 per cent of them were syphilitic, according to Dr. W. F. Lorenz, director of the state's psychiatric institute.

The report was read into the state legislative journal following the passage of a resolution calling for specific information as to the bearing of syphilis on mental diseases. Covering a period of from July, 1915, to June, 1919, it constitutes one of the most comprehensive surveys of the kind ever made in America. Dr. Lorenz was empowered to make the survey in 1914.

He said in his report:

"That the prevention and treatment of syphilis is particularly a problem for large municipalities is shown by our figures for Milwaukee County. Of 1,754 cases examined for the county insane hospital over 19 per cent were syphilitic. The 11.5 per cent among feeble minded represents only those children suffering with active syphilis. It does not take into account a probable equal, if not greater number, whose feeble-mindedness is secondary to the disease. That is, owing to diseased environment before birth normal development is checked without the child being actually infected with the disease.

"Attention is here invited to the fact that of 20,000 cases of feeble minded and insane examined during the period of the investigation a total of 22 per cent was found to be diseased.

"It seems evident that the control and treatment of this disease becomes a problem that concerns the whole community."

The King of Spain has issued a decree establishing a permanent board for the control of venereal diseases, which is to study proposed measures and report back to the government the means necessary to put the measures into effect.

The board intends in a general way to follow the plans now in operation in England and the United States.

The Hotel LaSalle, Chicago, reports that its restaurant business has increased instead of decreasing since prohibition.

Mr. D. M. Linnard, head of the Linnard Hotel Syndicate, says, in the Newark (N. J.) Eagle, that prohibition will be a blessing to the hotels of the nation.

As a result of prohibition in Boston there has been a remarkable decrease in the number of inmates in the city's penal institution at Deer Island. So remarkable is this decrease that the city's finance commission has recommended to the city government that the Deer Island institution should be closed, at a saving of about \$150,000 annually, and that commitments shall in the future be made to the state penal institutions.—Zion's Herald.

Prohibition is having its effects in Cleveland, according to two county officials yesterday. One was Stephen M. Young, first assistant county prosecutor, who said that only three murder cases will be ready for trial at the September term of court.

"There were thirteen last year when the fall term opened," Mr. Young said.

Chief Clerk Costello of juvenile court announced yesterday that 128 less delinquent children had been brought into court this summer than last, when 586 cases were heard.

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Introduction by Russell H. Conwell, D. D.

In the presence of death the power of Christianity and the minister as its representative, to rise above doubt and pessimism is put to the test. With a view of helping the pastor in this crisis, there has been brought together in this volume, the most consoling words that have inspired men to meet the end of this life bravely and cheerfully. The contents comprise: Illustrations, Poetical Selections, Texts with Outlines and Suggestions and Fifty Complete Addresses by Leading Ministers.

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F. M. BARTON 701 CAXTON BUILDING CLEVELAND, O.

"Prohibition means sober parents and sober parents take care of their children," Costello said.—Cleveland Plain Dealer.

The Brown Palace Hotel in Denver is a fine place. That hotel has always had a bar. They sold expensive intoxicants under alluring names. When our prohibition law went into effect, the managers said to me that they were certain to be seriously crippled in the hotel business. The outcome is to the managers a satisfactory surprise. The Brown Palace is crowded every day in the year and the profits from soft drinks are greater than they ever were from intoxicants. The managers are now in hearty sympathy with the prohibition law. Every vote we take now shows an increased majority for prohibition.—H. A. Buchtel, Chancellor of the University of Denver.

Arrests for drunkenness in Boston during July, 1918, were 2,996; in July, 1919, they were 764.—Zion's Herald.

Sir Douglas Haig, who led the British troops in the recent war, has rid himself, according to the London Telegraph, of his shares in an extensively known Scotch liquor business.

James Couzens, Mayor of Detroit, in reply to a representative of The New York Outlook, who was visiting Detroit to see how prohibition works in the biggest "dry" city in the world:

"I have never been a teetotaler. I voted wet, but if another election were held I would vote dry. I believe Detroit with prohibition has been a revelation; it has upset all the alarmist predictions of the wets, and more than sustained the rosiest predictions of the drys. I am in favor of prohibition for Detroit because it has made us a better town, and I believe the public as a whole is impressed with its benefits.

"Petty crime has been reduced sixty to seventy per cent. Child welfare has received an impetus which millions of dollars in appropriations could not have effected. Collections are better, merchants report greater business from the working classes, and the banks show a great increase in deposits. There has been no increase in the number of drug addicts. There has been bootlegging, to be sure, but Detroit is the largest dry city in the world, and we have no more smuggling than we expected."

The superintendent of police said:

"This is my answer: Only half-past five and a Saturday pay day, and me getting ready to go home. In the booze days we used to be always here until after midnight, often all night, what with murders, cutting scrapes, shootings, gambling rows, family quarrels, women screaming, beaten-up men, we were as busy here as a department store on a Christmas Eve. Let me tell you that Detroit, boot-legging or not, is a better city to live in."

PREACHERS AND PREACHING.

A great many page advertisements are printed, not because they will appeal to the readers, but because they appeal to the vanity of the head of the house. Most automobile advertisements these days seem written more for the eye of the man across the street selling a rival car than for the man who may buy one."

Somebody wrote that for the Associated Advertising, but the paragraph recalls some sermons we hear, some outlines for lessons in S. S. Teaching Training Courses. They are built up, not with the acquirements and needs of the possible pupils in mind, but with an eye to the criticism or approval of the preacher's associates.

Why Did Not the Fifth Avenue Church in New York Call an American to Be Its Pastor?

It must be remembered that the Fifth Avenue Church has a very special tradition of its own in this respect. Calling pastors from overseas has become almost a habit, and precedent of that sort pulls men even when they believe they are trying to break it.

Moreover, the church by its very location becomes more and more, as the years go by, a preaching station for the passing multitude. Its great auditorium will probably never again

be filled with a stable parish congregation. To keep up the attendance to old-time levels requires some magnetism attracting the attention of strangers transiently sojourning in the city. And their interest must be fixed on Fifth Avenue Church before they reach New York.

That frankly makes an advertising problem. And the experience of the church with Dr. Jowett demonstrated that there is much more national curiosity to hear a distinguished preacher lately arrived from overseas than to hear someone whose transition has been only from another and necessarily smaller American city. The newspapers will talk about the former case ten times more than about the latter. And people go where the newspapers point.

Fifth Avenue Church did look very diligently up and down the breadth and length of the United States to find a man whose preaching it deemed strong enough to fill and keep filled the 2,200 sittings that were occupied every Sunday morning while Dr. Jowett stood in its pulpit.

Even ministers themselves in this country usually concede that "those Britishers—the Scotch especially—they do beat us in the pulpit." But why?

In so far as the difference can be accounted for by marks open to observation and description, the superior quality of most Scotch and much English preaching seems to derive from such circumstances as these:

There is a greater background of wide reading behind it.

There is deeper foundation of hard thinking beneath it.

There is a loftier conception of the use of it overhanging it.

There is a more systematic and orderly way of presenting it.

There is much less consciousness of self in the preacher's mind. There is much more consciousness of the sermon's destination.

And there is much more persistence in seeing that the truth hits and sticks where it's aimed.

Yet there would remain to be supplied one other essential, lacking today singularly in Scotch preaching as well as American, without which no pulpit can ever be a throne of might.

Most people today call it passion. The fathers called it unction.

At Pentecost the apostles called it the power of the Spirit.

They got it by praying for it.

And the ministry today sorely needs to be reminded that the gospel is one food that is of sadly little use if served cold.—The Continent.

(In America the preacher's ideal of success seems to be getting out of the pastorate into the office of a general secretary or field secretary of some national or interdenominational organization. Such an ideal does not make for great or effective preaching. Only the pastorate, with its effort to bring men to Christ, and also to build men up in Christ, furnishes the necessary field.—Ed. Exp.)

At the New Orleans Convention of the Associated Advertising Clubs of the World, A. G. Fegert, of the Army Y. M. C. A. at San Antonio, gave an address on "Harnessing the Press." Mr. Fegert said that though the Protestant branch of the "House of the Lord" in the United States has an estimated invested capital of more than \$2,000,000,000 in building and equipment, with more than 160,000 paid representatives and 180,000 branch houses whose operating expenses aggregated about \$500,000,000 annually, no systematic effort is made and no specified amount of the regular income is appropriated toward advertising the message of the gospel to the millions of people who never go inside the four walls of the churches to receive it.

"Not more than 30 per cent of the people of this country go regularly to church service," said Mr. Fegert. "In the business world, with such a field open, the managers of concerns would launch a big advertising campaign telling of the merits of their product to create a demand among these people.

"The work that the clergymen and other representatives of the churches are doing corresponds to the work of the sales department in a business institution, and their efforts ought to be supplemented by wide-spread advertising through the mediums that reach the people. The

Three Splendid Specialties for the Christmas Program

The Holy Story in Pantomime

A unique Christmas entertainment, portraying the Bible account of the Nativity in a new and vivid way.

It holds the audience spell-bound, while presenting those sacred scenes, the journey from Nazareth-town to the hill country of Judah, little Bethlehem, the crowded inn, the star, the manger, the shepherds and the angels. It leads into desert spaces with the Wise Men, and thence to Herod's palace and back again to David's town.

There is no memorizing. It is easily put on and can be presented on short notice. This is brand new.

Postpaid, 25 cents.

The Birth of Christ

The Christmas story dramatized. Nothing else like it in print. The thrill of Holy Night is in every line. It took the Sunday school world by storm, increasing in popularity with every recurring holiday season. This is the fourth edition, and the demand promises to exhaust it in a short time.

A striking Christmas entertainment that is at the same time most reverent and Biblical. Many churches and Sunday schools have given it the second, and even the third time.

If in doubt, write to the publisher for testimonials from those who have used it. Why not try it this year instead of the time-worn Christmas exercise?

Postpaid, 25 cents.

Holiday Help

Different and original. It solves the problem, where to get material for the Sunday school program at Christmas time. It abounds with entirely new and sparkling recitations, action songs, pantomimes, primary pieces, monologues, class exercises, etc.

It treats the great truths of this holy season from a new angle. In short, it is different from anything else on the market. Nearly every number is carefully worked out as to gestures and effective presentation. Wherever any paraphernalia is necessary, the publisher offers to furnish the same.

Here is abundant material to get up a Christmas program that will be the talk of the town. Much of it is of such a character that it needs little rehearsal, and can be given on short notice.

Postpaid, 25 cents.

J. H. KUHLMAN, Publisher, Loudonville, Ohio

money-raising campaigns conducted by the Army Y. M. C. A., the Red Cross and even by the government show the way the churches may conduct their advertising campaign on a large scale and distribute the expense of it."

Mr. Fegert outlined in detail how a general bureau could be organized and financed which would prepare the copy for such advertising. He said advertising managers of newspapers and magazines, with portfolios of advertisements suitable for different size spaces could then interest church organizations, firms and individuals in paying for the insertion of the advertisements as they induced firms and individuals to pay for the insertion of the Liberty Loan, Red Cross and Y. M. C. A. advertisements during the war. He expressed the idea that the publishers would then devote more space in their papers to church news.

"It is not my idea that the advertising should be limited to telling the general public that they can hear good sermons and music at a particular time and place, but the advertisements in their illustrations and text should show that the men and women can't get along in life as they ought to unless they heed Jehovah and that those who do obey Him in accordance with the Scriptures will receive the fruits of the Spirit, which according to St. Paul, in his letter to the Galatians, are love, joy, peace and other desirable things of life."

Prior to Mr. Fegert's entering the war work of the Army Y. M. C. A. in Texas, two years ago, he was a newspaper man in Chicago and active in church campaigns.

Herbert S. Houston, former president of the Associated Advertising Clubs of the World, speaking before the Church Advertising Department, said:

"The Christian Church stands for fundamental human brotherhood. She must stand for that if she is to be true to her Divine Founder. And as preachers and priests and rabbis have proclaimed or advertised religion, they have done it most effectively when they have made clear that it is for 'all sorts and conditions of men.' But it often has been hard to make people heed this message when they have seen all about them racial inequality, political inequality, class inequality and social inequality. They have been so convinced that something was wrong with human society now that they have been loath to accept salvation in a divine society hereafter. In brief, they have felt, in a vague, blind way, that the brotherhood that Jesus proclaimed should be a human brotherhood, in a world where men and women are working and suffering and living now.

"And then there came a great crisis in the history of the world. It was the day, five years ago, when autocracy challenged this birthright of brotherhood. It was that challenge of Germany's that rallied the free nations, which had expressed their conception of brotherhood in some form of democracy, to the battle field. And, thank God, the right triumphed in the victory for the democratic ideal of brotherhood. We all know the appalling cost: In lives lost—mostly the young lives that were the hope of the coming generation—over 7,400,000; that is a loss you can visualize, possibly, by thinking that it would mean every man above 16 years of age in Louisiana, Texas, Mississippi, Georgia and Alabama; and this does not consider the many millions more wounded and maimed. In money spent—over 186 billions of dollars for the actual cost of the war, and this does not count the destruction of property and the incalculable loss from decreased production throughout the world of the things men and women and children must have if they are to keep life in those sadly disfigured 'temples of the soul,' their human bodies.

"But even all this staggering cost in blood and treasure was worth paying for the victory of democratic brotherhood over autocracy."

For the sake of the Nation and the world, let the recent financial 'drives' in the churches be followed by a 'drive' for daily Bible reading—not mere 'reading in course' to fulfill a vow, but appropriate readings that will help individual and social life. And let the movement to put wall charts of the Commandments in the schools

and mills and courts and on the outside of churches be taken up in every county by some Preachers' Meeting or Bible Class or Young People's Society. Every court house should show its cornerstone in a tablet containing God's law. In addition to previous endorsements of these plans by Hebrews, Catholics and Protestants we have just received the Catholic Bishop of Porto Rico's approval to post Commandments in 'upper grades of public schools.'

Recently Richard H. Edmonds, of Baltimore, editor of The Manufacturers' Record, published in his journal an editorial entitled, "Am I My Brother's Keeper?" and Roger W. Babson, of Boston, in Babson's Barometer Letter to Merchants, Bankers and Investors, published an editorial entitled "The Need of the Hour." Each, to show the profound personal conviction with which he wrote, attached his own individual signature to the utterance of his periodical.

Mr. Edmonds wrote:

"Above all else this country needs a nationwide revival of old-fashioned prayer meeting religion—a religion that makes men realize that if there is a heaven, there must also of necessity be a hell—a religion that makes a man realize that every act is recorded on his own conscience and that though it may slumber it can never die—a religion that makes an employer understand that if he is unfair to his employees and pays them less than fair wages, measured by his ability and their efficiency and zeal, he is a robber—a religion that makes an employee know that if he does not give full and efficient service, he too is a robber—a religion that makes a man realize that by driving too hard a bargain with his servants, his employees, his merchant, he can be just as much a profiteer as the seller or producer who swindles by false weight, false packing or false charges—a religion that will teach church members to contribute to the extent of their ability to the support of religion and that compels them to recognize that if they are paying their pastor less than a living salary, they are robbing God and man alike.

"In short, we need a revival of religion which will make every man and woman strive in every act of life to do that which on the great judgment day they will wish that they had done, as with soul uncovered they stand before the judgment seat of the Eternal.

"In the golden rule followed in the fullness of the spirit of this kind of religion, there would be created friendship between employer and employee; capital and labor would work in harmony and with efficiency, with efficiency for the capital and efficiency for the labor, with profit to both.

It is not merely in the chanting of hymns here or in the world to come, but it is in the recognition and full application by rich and poor, by learned and unlearned, that each is indeed his brother's keeper, that we may bring this country and the world back to safety. A nation-wide acceptance of this, the only true religion in action, would bring business peace and world peace where there is now turmoil, and men would then cease to gain their ends by lawless immorality."

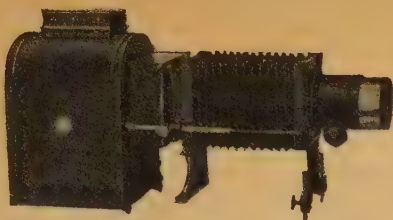
Mr. Babson said:

"The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere—from the halls of Congress to the factories, mines and forests. It is one thing to talk about plans and policies, but a plan and policy without a religious motive is like a watch without a spring or a body without the breath of life. The trouble today is that we are trying to hatch chickens from sterile eggs. We may have the finest incubator in the world, but unless the eggs have the germ of life in them, all our efforts are of no avail.

"The solving of the labor situation is wholly a question of religion. The wage-worker will never be satisfied with higher wages and shorter hours any more than you and I are satisfied with more profits and a bigger house. Things never did satisfy any one and never will. Satisfaction and contentment are matters of religion. Communities and industries where right motives are paramount, have no serious labor troubles.

"When both employer and wage-worker honestly believe that we are here in this world to serve others, the labor problem will be solved;

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AN IMPRESSIVE PAUSE.

Rich Old Aunt.—"Robert, I am going to make my last will. I think I shall leave you——" (pause).

Nephew (eagerly).—"Yes, aunt,"

Aunt.—"Before long."

but not until then. We employers should learn to give up and labor should wake up. However neither of us will do it except as we are actuated by religious motives. We all need a new outlook on life, a new political policy, a new industrial policy and a new social policy. The old politics founded on fear and striving only for protection has fulfilled its usefulness. We need a new politics based on faith and striving for production.

"Meanwhile what is happening to our churches? They are going to seed. The ministers are paid starvation wages and the whole church industry lacks pep and imagination. And yet the church is the only organization in existence for generating right motives in man. Schools develop intellect, theaters and novels foster passion, but the church is the sole organization which develops those good motives of love, sympathy, hope and inspiration on which the industrial salvation of the world depends. But that organization is asleep, and other agencies which develop hate, jealousy, and fear are running rampant."

How many people read the Bible? A writer in The London Daily Chronicle answers the question for England's population of forty-five millions. He estimates that some five million hear parts of the Bible read every Sunday. Divide by ten to get those who pay attention to what they hear, and that result by ten for those who read, not only attentively, but consecutively. The writer would then test those fifty thousand by asking how many have an intelligent conception of the "setting of the parts of the Bible." His first complaint is that the study of the Scriptures is dependent on theological doctrines which are to be confirmed. Next he takes up what he calls the "official and examinational treatment," referring to schools. (Apparently they still read the Bible in English schools.) "There is no real reading of the Bible in the schools. I am sometimes tempted to say that there is little reading of any good literature there. Look at our treatment of Shakespeare. If we strip off all our hypocrisies and resolve to tell the truth, what will be our answer to the question, 'Who reads Shakespeare?' In nine cases out of ten the result of the teaching and particularly of the examining, is to produce a real, but not confessed, estrangement from Shakespeare's works.

"Similar is the estrangement from the Bible. There is one other factor—the falsifying effects of repetition. Continued reading of one set of words tends to take all meaning out of the words. Many texts have been rolled in the mouth until they have become absolutely meaningless. Good temporary correctives will be found by reading certain books, or all the books, in any foreign language which may be familiar, or by reading the editions of the New Testament in modern speech, some of which are very good. "For the reasons I have given, I must ask you to divide by another ten. Thus we reach five thousand. Let me subject this number to the last and severest test of all."

This test is the understanding of the nature and design of the Bible, the manner in which it should be used in daily life by men of the present day.

"This is not really a matter for cold calculation. The whole life of humanity is at stake. What real guidance have we in this life of ours? Christians accept the Bible and dispute as to what it means. During the Boer War President Kruger used to quote texts of Scripture on behalf of his war-measures, as Cromwell did of old. So did the Kaiser during the greater war that has just come to an end. A clear conception of the relation of the values of the Old and New Testament teaching is almost nowhere to be found. The one stands to the other as the nursery stands to the university, and we mix nursery and university inextricably.

"I gave an example a Boer and a German leader; but the fact is we have all converted the Bible into a sort of fetish which we honor with our lips and treat with indifference in our outward actions."

The writer's last test is the relation of the theology and ethics of the Old Testament to those of the New—the real ethics of the New Testament, to what extent is it dependent on

the theology of the Old Testament? His conclusion is that there are less than two thousand intelligent readers of the Bible in the United Kingdom.—The Literary Digest.

GENERAL.

In the Christian Advocate a letter from R. S. Spencer, a Methodist missionary in Japan concerning the government atrocities in Korea, gives some light upon the attitude of the Christian Japanese. We quote a few sentences:

But the Korean uprising gains its highest significance when it takes its proper place in the larger struggle that is going on between militarism and democracy in the Far East. For the world the most vital question in this whole affair is, "How will the Japanese people respond?" The Japanese government is frankly and admittedly Prussian.

The native papers and public men were largely silent because they were compelled to be.

But while bureaucratic officialdom was by repression and equivocation (to eschew harsher terms) dodging the issue there were Japanese keenly aware of the relation of the question to humanity and the honor of Japan. As the news spread slowly by word of mouth it was received with horror by many. At last the Federation of Churches in Japan sent Dr. K. Ishizaka, secretary of the Missionary Board of the Japan Methodist Church, on a tour of investigation.

In his report he showed that the missionaries could in no just way be looked upon as the cause of the disturbances. Many Koreans and most of the missionaries had looked hopefully to Japanese control as offering a cure for many ills of the old regime, but in the ten years of occupation feeling had undergone a complete revulsion and practically all were against the Japanese governing system. The reasons he then sketches as follows:

Exclusion of the Koreans from higher schools; the eviction of hundreds of Korean farmers; the absolute power of the military police and the tyranny of the governor; the effort to "assimilate" the Koreans by prohibiting the language, discarding Korean history from the schools, repressing customs, etc.

Dr. Ishizaka urges the assumption on the part of Japanese, public and private, of an attitude of Christian brotherhood toward the Koreans. He announces a campaign to raise money among Japanese Christians for the benefit of Koreans and their churches.

As the flood of foreign criticism begins to come in, Japan, always self-conscious, is stirred. She may realize that Prussian methods and the Prussian spirit have been discredited in the world.

Dr. Spencer adds:

"But there are not lacking those who are thinking and writing even more deeply. Such strong Christians as Dr. Yoshino, and others outside the Christian circle proper, are pointing out that the fundamental position of Japan—its cynicism regarding the peace and the league, its campaigns of vilification of the white race, and especially America, its strongly predatory tendencies—are a half century behind the times, and that Japan needs to gain a post-war mind."

A brilliant young college man said:

"But, Doctor, think how irrational is the theory that man fell in a garden, just created by an all-wise and all-powerful God!"

I replied by pointing out the very interesting fact that modern Germany also fell in a garden. There was not a country upon the earth more blest and prosperous than Germany. Her progress in all lines, except morals and spirituality, had been marvelous. If she had remained true to right ideals she would have gone on undoubtedly into the leadership of the whole earth. But even in that garden of prosperity and peace the devil of selfishness, untruth and false ambition entered, and the ruling classes fell, like the fall in Eden.—Dr. John Roach Straton, in Christian Herald.

* * * The Race Problem. * * *

Events of the past summer have given the race problem an acuteness which it has never taken on heretofore in this country. Once supposed

"By the Blessing of God



I ascribe to Bible study the help and strength which I have had from God to pass in peace through deeper trials in various ways than I had ever had before; and after having now above fourteen years tried this way, I can most fully in the fear of God, commend it. * * * A man has deprived himself of the best there is in the world who has deprived himself of intimate knowledge of the Bible."—*Woodrow Wilson.*

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Another correspondent writes: "A lady last evening told me that she and her husband were both saved from Christian Science by the Christian Evidences Course and that a friend of hers had also been saved from Christian Science by same."

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to be sectional only, the problem has now become undeniably national.

Solution of it cannot be easy or offhand.

But it is possible to set down positively certain principles that will have to be put to practice in the case sooner or later because they are elementally right.

First, then, the black man must be honestly recognized as an authentic human son of God and ungrudgingly treated as such.

Second, the black man must be secured equal rights as an American citizen along with all other American citizens.

Third, the rise of the black man to better economic status and more ample education, must be welcomed and not scoffed at.

Finally, the white man must do everything in his power to make the black man proud to be black, to give him ground for believing that a negro society can be built up in this country in the long run fairly fit to compare with the dignity and the culture and the comforts of creditable white circles.

And in the end a Christian solution of the social side of the race question will appear not in any conglomerate condition, such as the timid scare themselves with under the bugaboo name of social equality, but in the mutual helpfulness of racial institutions kept distinct yet resting on a fraternal parity which in both directions will exclude contempt and envy alike.—The Continent.

Methodists in Germany, holding conference at Plauen, have adopted resolutions beseeching their "mother church" here in the United States—the Methodist Episcopal—to secure some relaxation of the treaty of peace imposed on their country by the allies "in order to overcome all disturbances caused by this war." The "mother church," we trust, will promptly reply that the best way "to overcome disturbances caused by the war" is for German Christians to wake up to the wickedness of the ambitions which led German rulers to perpetrate on the world a causeless conflict in order to achieve a vain-glorious German supremacy. Let these Methodists in Germany be taught to regard themselves as called of God to disseminate by example and preaching a spirit of penitence through their nation. If Germans in general should but once make manifest any thoroughgoing shame for the frightful sin they have committed against human brotherhood, they would speedily be forgiven by Americans at least. But the most discouraging feature of the whole situation in the former German empire is the fact that church leaders are quite as impenitent and pharisaically insolent as the worst of the political leaders.

A pamphlet lately put forth by Professor Axenfeld, an important official of a leading German foreign mission society, repeats the ridiculous assumption that Germany fought a war of self defense and the punishments imposed on it now are solely due to the ruthless cruelty of its foes. When truth finds no place for the sole of its foot in the churches of a land, where may it lodge? What American Methodists ought to do is to appoint a big missionary delegation to go into Germany and teach the people there through the medium of its affiliated churches among them a gospel of penance for national sin.—Continent.

STRIKING CONTRASTS OFTEN APPEAR IN THE READING OF EXCHANGES.

The Rev. Dr. Charles E. Park spoke at the last May Meetings of the Unitarians on "Our Missionary Opportunity in the Rising Generation." After dwelling on the fact that Unitarianism is the religion of gray heads, he said:

"We need not fear that, as the older generation is gathered to its fathers, the Unitarian Church will vanish because there is always an attenuated stream flowing in from other denominations of quiet, ruminative, contemplative, meditative older people. Even the ministry is being recruited that way."

The next document to fall into our hands was the report of two Methodist missionaries in India, Mr. James Lyon of Hissar, and Mr. F. C. Aldrich of Meerut. The first said:

"We have held 1563 Revival Meetings at 815 different places which were attended by 57,401 people, and distributed 16,667 Gospel tracts and sold 2,563 Gospel portions during this month. Also 1,907 souls have been brought to the feet

of Jesus and publicly baptized, 183 places of idol worship demolished by the new converts themselves and 150 new places opened for Christian work."

No trileave of sawdust here, but the sweep of a flame, over the land! Mr. Aldrich tells of "formal examinations of 2,000 of our village Christians in the life of Christ as found in Bishop Warne's little book Rahnum-i-Pasban."

"During the Revival Month in the Meerut District 11,912 meetings have been held, 73 heathen shrines torn down, 1,347 baptisms. Laymen numbering 1,559 donated 1,792 days of service. The total miles traveled by all of us during the month was 20,590."—Record of Christian Work.

It is only since the war that the Scriptures in modern Greek have been permitted in Greece. The Greeks were therefore practically deprived of the Bible, for few of them understood the ancient tongue. One of the workers of the Scripture Gift Mission in Salonica reports:

"The war has indeed opened up large vistas of opportunity in this land for those who are engaged in religious work. Because of the presence of the allies it has been possible to get Bibles and portions of the Scriptures into the country, and thus to create an appetite for the Word which would have taken years to bring about in time of peace. We are hoping and praying that the new Liberal Government will let down the bars and allow the Scriptures to be imported and sold without restrictions."—The Christian.

It is said that Ireland is an "imaginary" republic, with an "imaginary" president, Mr. De Valera. The Irish people who seek independence from England are the Roman Catholics of the South. The Protestants of Ulster, the prosperous portion of the island, do not wish such liberation. According to David O'Connor, late editor of the Sinn Fein Daily, these promoters of the Irish Republic do not wish to establish religious liberty in their new state, but to have the Roman Catholic priests and bishops in authority, and to have "the Catholic religion openly taught in the public schools as the basis and corner stone of Irish civilization."

The Roman Catholic Church, which the leaders of the Irish Republic proclaim as supreme, is directly opposed to the fundamental principles of a democratic republic. The Catholic Church is also opposed to the separation of church and state, and to full liberty of conscience and opinion. The Church denies the right of private judgment and of independent acts which may contravene the laws of the Church. True independence and liberty are incompatible with a government controlled by the Roman Catholic Church. This has been proved by the history of Spain and Italy, of Austria and the Latin American republics. The papacy is a political machine, with temporal power as well as a religious organization with spiritual claims.—Miss. Review of World.

In seven states of the Union it is illegal to have the Bible read in the public schools, yet China has recommended the reading of the Scriptures in her schools. Thirty-five million copies of the Bible are sold every year, home coming chaplains and war workers report the eager demand for Testaments among the fighting men and missionaries constantly testify to the transforming effect of Bible reading upon the heathen races of the world.—Miss. Review of World.

UNEXPECTED REPLY.

"Who was George Washington, Nellie?" asked the teacher of a little girl in the Primary Department.

"He was Mrs. Washington's second husband," was the truthful reply.

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ASK FOR NEW CATALOGUE

(Continued from page 179)

if we ever forgot that same thing. "Oh, if we had been cleansed of such a terrible disease, we would be very thankful, for it would mean our life happiness." That is what we think, but I wonder?

How much would you take for your two eyes? Did you ever think of them on Thanksgiving Day? If you were a cripple and could never run and play—but you are not. Are you thankful? Look at these rosy apples on the table. Where did they come from? Yes; from the farmer's orchard, but who made each one of those apples grow on a tiny twig, and flavored and colored it so perfectly? Do you say, "Thank you" on Thanksgiving Day.

There are too many folks in the world who are like those nine men who forgot. They make the heart of God sad. There aren't enough people like the man who was so thankful that he took the trouble to say so. Which crowd shall we be in?

TRUE CONSERVATION,

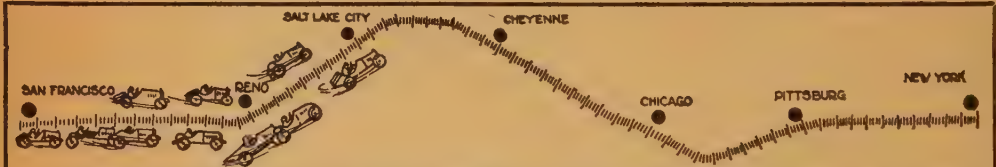
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"I manage to make a fan last about twenty years," said one. "I don't open the whole fan wastefully and wave it carelessly about. I only open one section at a time. That is good for about a year. Then I open the next, and so on until the fan is used up."

"Twenty years for a good fan!" exclaimed the other. "What sinful extravagance! In my family we use a fan for two or three generations, and this is how we do it: We open the whole fan, but we don't wear it out by waving it. We hold it still, like this, under our nose, and wave our faces!"

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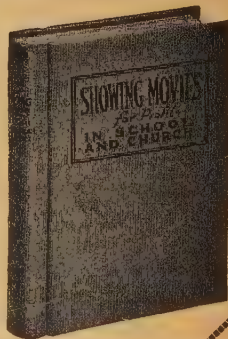
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(Continued from page 182)

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Say it!

Say it now!

* * *

If with pleasure you are viewing any work a man is doing,

If you like him or you love him, tell him now; Don't withhold your approbation till the parson makes oration

As he lies with snowy lilies on his brow; For no matter how you show it, he won't really care about it,

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If you think some praise is due him, now's the time to slip it to him,

For he can not read his tombstone when he's dead.

More than fame and more than money is the comment, kind and sunny,

And the hearty, warm approval of a friend, For it gives to life a savor, and it makes you stronger, braver,

And it gives you heart and spirit to the end; If he earns your praise, bestow it; if you like him let him know it.

Let the words of true encouragement be said; Do not wait till life is over and he's underneath the clover,
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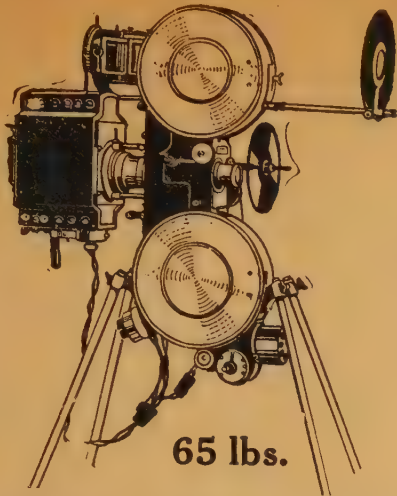
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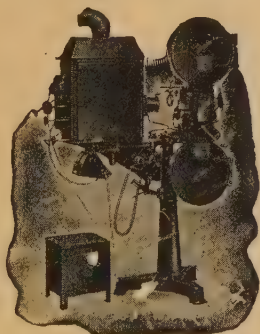
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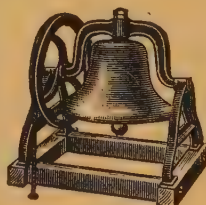
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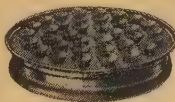
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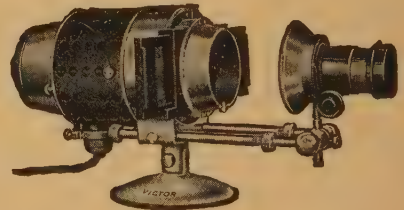
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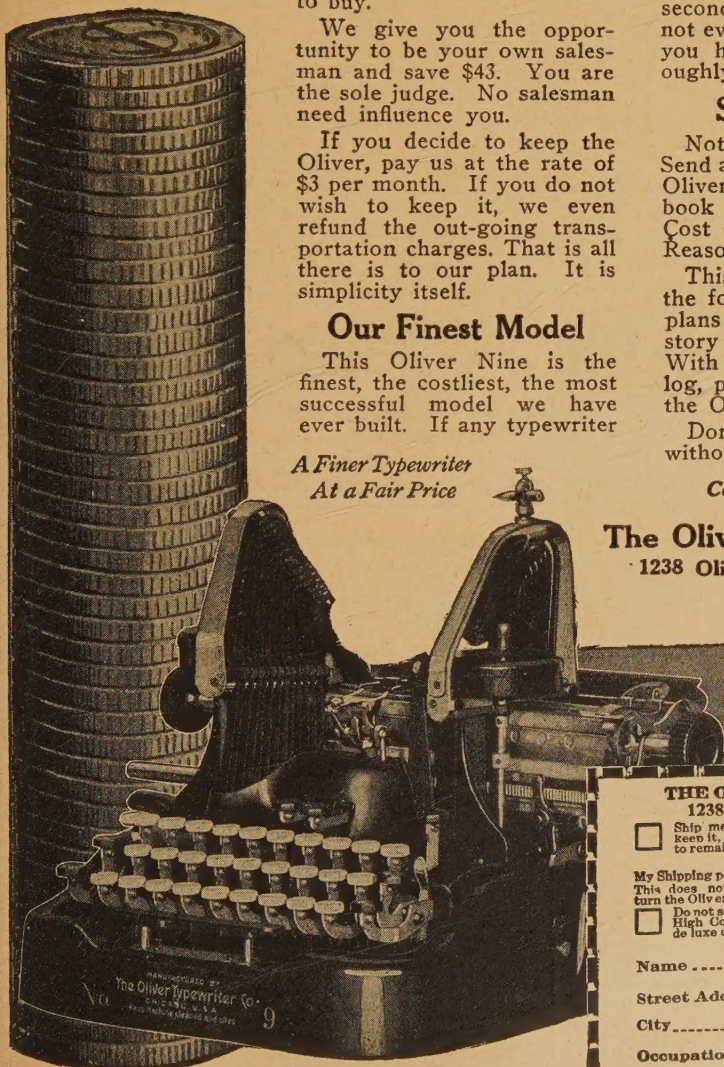
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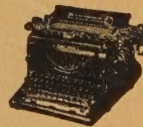
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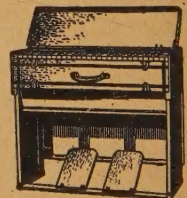
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